

ADVENT HARBINGER.

"Behold, he cometh with clouds! and every eye shall see him!-- and all kindreds of the earth shall wail because of him!!!"

VOL. XVII. NO. 16.

ROCHESTER, N. Y., OCTOBER 7, 1848.

WHOLE NO. 250.

Original Poetry.

For the Advent Harbinger.

THE PROMISED LAND.

BY W. P. B.

There is a land, where beauty never fades,
But blooms perennial, with freshness
Of eternal Spring. A land where poisonous plants,
And stagnant pools, are never found,
To load with pestilential breath, the air
Inhaled by myriads of immortal lungs:
But every passing breeze that fans the cheek,
While sweeping o'er the plains of light,
Bears on its wings a healthful fragrance, rich,
From every verdant grove, and every lawn,
Where flowers of every hue, perpetual bloom.

Disease and Death are words unknown
In that fair clime; nor wonder thou,
For there no cause for them exists.
The flight of years, leaves on the head
No hoary locks; no furrows on the cheek;
No care-worn look upon the brow;
It gives to age, no tottering step,
No dimness to the eye, no deafness to the ear,
Nor aught that could detract from perfect joy:
Health blooms on every face, it flows
In every vein, and those accounted meet
To enter there, shall never say, 'I'm sick,'
Shall never die.

That land contains
The Good of every age, of every clime,
While o'er them reigns the PRINCE OF PEACE.

Dost ask, What land is this, so fair, so best?
'Tis the 'NEW EARTH,'—the 'PARADISE OF GOD,'
'Tis promised, on the word of Him who cannot lie,
To all the 'MEek,' the 'PURE in heart,'
Who have been washed in Christ's atoning blood,
Whose hearts have loved the way of peace,
Have followed Him who says, 'I am the Way,
The Truth, the Life.'

That land is near!
E'en now, it throws its lustre o'er the pilgrim's path,
While, (with his eye of faith fixed on its brightness,)
Toiling up he comes, and cheers his heart,
Enabling him to trample on the meaner joys
Of time: to stem the tide that rushes down
To death, and upward press to gain the prize.

O fellow traveler! wouldst thou leave
These cold, and barren shores, where Sin,
And Darkness reign, and rest thy weary soul,
In that blest world, where naught exists
To occasion pain, but all is light and joy?
'Lay every weight aside,' and look to Him,
Who has before thee trod the way, O get
Thy soul imbued with spirit of that clime,
Become transformed to bear the moral impress,
Of thy Master here: for He was separate
From sin, was meek, and gentle, kind,
And filled with tenderness and love.
The love of Jesus in thy soul, like holy charm,
Shall sweetly draw thee on, and while it gives thee
Peace and joy, and opens to thine eye of faith,
The future bliss, prepared for those who love
Their God, shall strengthen thee with might
In 'inner man,' that thou mayest overcome;
For truly these be dark and trying hours,
The enemy hath come down in wrath,
Knowing his time is short, leaves no means
Unused, to draw us down to death.
But Christ has purchased grace for every hour,
And those who trust in Him shall never fail.
Look then to Him, and gird thine armor on,
Thy loins with truth surround, and when the din,
And strife of time shall cease; the holy calm of heaven
Smile on the EARTH MADE NEW, thou shalt receive
A rich reward, and enter in with all the blest,
To FULLNESS OF ETERNAL JOY.

Urbana, O., Sept., 17, '48.

Never postpone the amendment of your life
to the last hour, because the thief was saved; for
as that was a precedent that none should despair,
so it was but one example that none sho'd presume.

Original Articles.

For the Advent Harbinger.

DEATH NOT CESSATION OF BEING.

REPLY TO HENRY GREW.

BY J. MARSH, CONGREGATIONAL MINISTER, WHITEFIELD, N. H.

BRO. MARSH:—In reply to Mr. Grew on the subject of death, in a late number of your paper, I wish to offer my own views. Mr. Grew says, The proper import of the term death is the cessation of life, or conscious being. By this I understand, that death puts an end to the whole existence of man, physical and mental, and reduces him to a level with inanimate, unorganized matter. That death produces this effect on the body simply, I admit—but that it is at the same time the cessation of "conscious being," or, in other words, that the spirit dies with the body, I do not believe. Here I wish to define what I mean by spirit: It is not matter in any shape or form. In philosophy, one of the essential properties of matter is, inertia, or passiveness—i. e. an incapacity to originate in itself action.—Matter, then, can never move, except as acted upon by spirit. Spirit, then, I understand to be a substance entirely distinct and different from matter—a substance to which none of the properties of matter belongs—a substance, that is as much like the substance of the Eternal Spirit as is possible for a created spirit to be like its Creator. Spirit, then, in itself, is an active agent—a free moral agent—an intelligent and accountable agent—such is the spirit of an angel, and such is the spirit of a man. When man dies, then, I say, in the language of the Bible, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." From this passage it seems death carries in itself the idea of separation, and not of the extinction of the substance, either of the body or spirit. Cruden says, "Temporal death is the separation of the soul from the body." When the body dies there is a separation of it from the external means of sustenance, and as a necessary consequence there is a separation between this dead body and its great inhabitant, the immortal spirit—the proper man himself. In all this there is nothing like extinction, or annihilation of any part of the real substance, either of the body or of the spirit. The body, for ought we know, contains the same particles of matter after death as before; and the spirit, for ought we know, is precisely the same, and just as active, after the death of the body as before.

Mr. Grew says, "The spirit may die or cease to exist as may the body." I ask on what authority does he assert this? If he can make it appear that the spirit is made up of parts, as the body is, and that the union of these parts makes the life of the spirit, as the union of the parts of the body makes the life of the body, then he can assert that the separation of the constituent parts of the spirit will be its death. But can he, or any other man, prove that the spirit is a compound substance, capable of separation? No, he cannot. No man can have any other idea of a spirit, than that of a simple, un-compounded substance. Of course no man can conceive of the spirit's dying by separation of parts. It must therefore rest on the plain, unequivocal testimony of God's word, whether the spirit of man shall cease to exist.—

Though there is nothing in the whole range of science that affords the least intimation that a simple, un-compounded, immaterial substance can cease to exist, yet if the Bible teaches the cessation of conscious existence, or the annihilation of man's spirit, we must admit the fact. But does the Bible teach any such thing? I am confident it does not. It teaches that the life of the wicked after death is with the unclean, (Job xxxvi. 14), that David and Stephen and Christ at death, committed each one his spirit into the hands of God—that Abraham at his death was gathered to his people—not his body for that was not gathered to his people, but his spirit—this was gathered to his people in heaven;—that Lazarus, at death, was conveyed to Abraham's bosom, in heaven—that God is not the God of the dead, but of the living, and at the same time is the God of Abraham, Isaac and Jacob—i. e. of their living spirits in heaven—that Christians know that if their earthly tabernacle be dissolved, they have a building of God, a house not made with hands, eternal in the heavens—that Paul considered death would be gain to him, and was in a strait betwixt two, having a desire to depart and be with Christ—that when Christ shall come to judgment he will bring them that sleep in Jesus with him—that the Lord will come with ten thousand of his saints to execute judgment, &c.—that John, in his vision, saw an innumerable multitude of the saints in heaven—that all Christians have already come to God, the Judge of all, and to the spirits of just men made perfect—that Judas, at death, went to his own place—that the penitent thief was immediately with Christ in paradise—that at the transfiguration of Christ the spirits of Moses and Elias made their appearance. If such a chain of facts does not teach that the spirit of man survives the body, then the Bible is a sealed book to me, and it is in vain for me to search the Scriptures any farther. Let us now contemplate death as the penalty of the law, and, of course, the portion of the wicked. It is written, The soul that sinneth it shall die—the wages of sin is death. What are we to understand by this death? Cruden says, "The second, or eternal death signifies the perpetual separation of the whole man from God's heavenly presence and glory to be tormented forever with the devil and his angels." We have already seen that the death of the body involves in itself the idea of separation—the body is separated from all the resources of sustenance—so in the second, or eternal death, the wicked are separated from God—from his heavenly kingdom—from his mercy, his friendship and favor forever—they are forever to be without hope and without God, as they were in this world—God will forever be angry with them—he will forever hate all the workers of iniquity—the Lord will be forever far from the wicked—they shall be punished with everlasting destruction, or separation from the presence of the Lord and from the glory of his power. If the punishment were to be extinction or annihilation, it would make no difference whether it were from or in the presence of the Lord, &c. The wicked are to depart into everlasting fire. In what sense can they depart into annihilation? If death be separation, then with great propriety may they be said to depart far off from God and blessedness into misery: the smoke of their torment ascendeth up forever and ever. Their death, then, is not annihilation, but torment. The rich man lifted up his eyes,

being in torment, not in annihilation. The wicked are to dwell with everlasting burnings—they are to be tormented with fire and brimstone in the presence of the angels and in the presence of the Lamb. In what sense can it be said that they are to be annihilated in the presence of the angels and of the Lamb? or in what sense is annihilation in the presence of the angels and of the Lamb worse, than from the presence of the angels and the Lamb? These shall go away into everlasting punishment, but the righteous into life eternal. The words everlasting and eternal are from the same original word. If then they mean any thing as used by the Savior here, they must mean the same thing, and that is endless duration. If this is not the plain revelation which God has made to us in his word, then, as I said before, the Bible is to me a sealed book. But, further, it must be conceded by all, that the final condition of the wicked is to be the same that awaits the fallen angels. The angels, we read, believe and tremble. Trembling denotes anticipated suffering. They are reserved in chains, under darkness, to the judgment of the great day—they are cast down to hell. These texts show that the fallen angels are now, before the general judgment, in a state of torment; and it appears from the question they put to our Savior, whether he had come to torment them before the time, that they are expecting a greater degree of torment hereafter. But can we suppose that it is annihilation that they are expecting and dreading so much? Ah, how gladly would the devils look forward to annihilation to end their torment, if that were possible! But no; they are to be tormented forever, and not annihilated: they shall be tormented day and night forever and ever. But to this place of torment the wicked are to be sent: Depart ye cursed into everlasting fire, prepared for the devil and his angels. Here, then, the wicked and the fallen angels are left in the same final condition, and if it is not endless suffering, I know not what it is; and, more, the different degrees of punishment that await the wicked in the eternal world, are proof that their punishment is not to be annihilation: It shall be more tolerable in the day of judgment for some than for others. The scribes and Pharisees are to receive the greater damnation; all are to receive according to their works—some, few, and others, many stripes.—Now how can this be effected by annihilation? It will not do to say that the different degrees of punishment will be awarded before annihilation takes place, for death is the penalty. If this is annihilation, annihilation is all that can be inflicted; if it is not annihilation, and we see it cannot be, then it must be suffering in a state of conscious existence forever—it must be everlasting separation from the presence of the Lord and the glory of his power.

JOSEPH MARSH.

For the Advent Harbinger.

THE SPIRIT IN MAN.

BRO. MARSH:—I have recently read in the Advent Herald an article entitled, "Letter from a Correspondent with Remarks," upon which I feel desirous of saying a few words, by pointing out what I think is a mistake in the remarks, and calling your attention and others to a point which I have not seen brought out, in all that has been written for the past few years, bearing on the subject in hand.

The Herald complains of its correspondent because in a series of articles written by him, headed "Living Soul," he had omitted those passages which were "essential to a correct view of truth." I have the work referred to—"Bush on the Soul," and have read it diligently and with much satisfaction. Not from the theory it puts forth, but from the facts it brings out, and I must say, that whatever doubts I had, that there might be in man a distinct principle, element or entity,

not dependant upon the body for the manifestation of its faculties, the seat and subject of thought, of the understanding, judgment, wisdom, the thinking principle; I say, all thoughts or doubts that there might be still *such* a spirit in man, were swept all away. I also read at the time the articles on the "living soul," and thought the writer was fully sustained by Prof. B. in all his citations, and the bearing of the passages not quoted, upon the meaning of "Living Soul," was merely a matter of opinion, leaving no ground of complaint for the Herald. I did not understand those articles to affirm that the spirit of man was his breath simply. He may not have given all the senses in which spirit is used, nor that Prof. B. names, yet the other senses do not sustain the idea he was combatting any more than the ones given, although they are different. To say that *ruahh* (spirit), or *nephesh* (soul), are used in a sense denoting either of them to be the seat of the intellect, or thinking faculty, or reasoning powers, is an assumption I fail to find sustained by Scripture usage.

Nephesh, the Hebrew original, is used in the sense of person and in the sense of one's self, as Jonah iv. 8—"He wished in *himself* (*his soul*) to die." Acts ii. 4—"The same day there were added unto them three thousand souls (*persons*)." Neither of these can apply to the intellectual principle, *ruahh*. The original word for *spirit* is used in the sense of a spirit, a Personal Agent, whether good or bad, whether spoken of Angels, Demons or Men, 1 Sam. xvi. 19—"But the Spirit of the Lord departed from Saul, and an evil *spirit* from the Lord troubled him." 1 Pet. iii. 19—"By which also he went and preached unto the *spirits* in prison." These and the like cannot be said to apply to any natural element in man, which we denominate *spirit*.

We will say nothing of the lower senses of these words, viz: life, living creature, seat of bodily sensations, sensual or animal affections, breath, wind, animal life, vital spirit, &c., but speak of another sense, and the only one save that of "dead body," in which Prof. Bush conceives them to be used, whose candor and good judgment in giving the use and application of terms, few will doubt. I will first quote from his work on the "Soul," 63d and 64th pages, and then give the senses of the two words translated *soul* and *spirit*. After giving eight senses in which *soul* is used, he says, "We have thus arrayed before the reader the various Scriptural usage which obtains in regard to the word *Nephesh*, H.; *Psyche*, G., *soul*. We have seen that in its first and lowest sense, as conveyed by its etymology, it denotes the *breath*, and then by natural transition, the *life*, the presence of which is most obviously indicated by the act of respiration. But as life in the animal world is not found apart from *sensation*, therefore as might be expected, the term which is used to denote the principle of *life*, naturally extends itself to designate the principle which is the immediate seat and subject of *sensation*. Up to this point, however, we recognise nothing in the import of the term which does not apply to the brute creation as well as to man—for brutes *live* and *feel* as truly as do men, and so far as the word *soul* expresses simply *life* and *sensation*, so far the beasts are possessed of souls as well as men. But the word is used in a yet higher sense—advancing still farther in the gradation of sense, we find the term extending its import to embrace the idea of a higher class of *affections*, such as pertain mostly to a rational being, and imply the exercise of those various *passions* and *emotions*, which have their seat in a higher region of intellect. The examples, however, of this usage given under the fourth head, evince that we are still within the range of that import of the word, which applies to beasts as well as to men. Nothing is more obvious than

that the brute creation is possessed of emotions and passions as truly as man, while the degree of intelligence they manifest is often astonishing.—They give proof, also, of being affected by love, joy, fear, sorrow, jealousy and shame. So far as these affections in man can be predicated of the soul as their subject, so far must they be referred to the same subject in the nature of beasts. Still, man is distinguished by a heaven-wide difference from the highest grade of the brute tribes, yet not on the ground of the *psyche* (*soul*). The basis of the distinction is laid in man's possession of the *pneuma*, or spirit, which, as we shall see, is never truly predicated of the beasts of the field." It is here worthy of remark, that the highest grade of affections which the Professor says are ascribed to the spirit, are those which he says are manifested by the beasts of the field.

I will now give the highest senses of the two words where their sense applies to a principle, element or faculty, in the nature of man, which is the seat and subject of thought, purpose, feeling, emotion, &c.:

Ruahh, in the sense of animus, *pneuma*, spirit, the mind viewed as the seat and subject of thought, but more especially of emotion, feeling, passion and affection.

Nephesh, in the sense of animus, rational soul, mind, and considered as the seat of various passions, emotions, the affections pertaining to a rational being, such as love, joy, fear, sorrow, hope, hatred, revenge, contempt, &c.

Can the reader distinguish between these two, which has the higher range? Has one the sense of mind? so does the other. Is one viewed as the seat and subject of thought? It is more especially of feeling and emotion. The Professor says that man's pre-eminence above a beast is not because he has a soul, for beasts are possessed of souls as well as men. The emotions, passions, and affections of rational beings are spoken of the soul, yet these do not raise men above the beasts of the field. The highest feelings and emotions spoken of the spirit of man as such, in all the quotations of Prof. Bush (the Herald's are the same), are no higher than those of the soul. The highest mental manifestations spoken of the soul, are common to men and beasts. Those ascribed to spirit as an element in man, are no higher, but precisely the same. I think any one may satisfy himself of the truth of the foregoing by examining the Bible for himself. Those who go to the spirit for the basis of the distinction between man and the beasts, will, I think, find themselves obliged to acknowledge in the end, that "they have all one spirit." *Nephesh* is rendered by the word mind, yet it is very manifest that it is the lowest abode of mind, and that which is common to men and animals, and does not rise above the emotions and passions, as before stated. Let any one take Cruden's Concordance and trace the word *soul* thro' the Bible, and he will fail to find a single instance in which it is used in the sense of being the seat of the intellectual powers, but invariably those mental phenomena are ascribed to it which are not the work of any process of intellection. *Nephesh* is rendered by at least twenty-five different English words in our translation, of the most varied signification, such as breath, creature, ghost, heart, thing, life, dead, mind, beast, soul, &c. It is useless to take any one of these words, and say that *soul* exclusively means this. Let me repeat it: I cannot find that the faculties of the soul as ascribed to it are of any higher character than those common to men and animals, and Bush says, from the usage of the word, that the difference between men and beasts is not predicated on the *soul*. The same may be said of the term *ruahh* (spirit) that I have said of the word *soul*, as far as I have been able to discover. I will give two instances of the use of the word in texts quoted in

the article before referred to: Ezek. xi. 5, and xx. 32. In both of these, *ruahh* is rendered by *mind*. Let the reader turn to these and read the connection, and he will see that the things which came into their *minds* were *fears* in one case and *hopes* in the other. Now I think that to represent from these and the like texts that the *terin* has ascribed to its subject, thought, purpose, &c., higher than the thoughts and purposes of beasts, is giving currency to a great mistake, a mere assumption.

The Herald quotes Ezek. xi. 5, as follows:—"For I know the things that come into your mind (*spirit*)," and then asks, "Does the breath think?" just as if the text says, "the spirit thinks." Another bungling criticism is made, when quoting Hab. ii. 5—"Who enlargeth his desire (soul) as hell," by saying, "No man can enlarge his person." This criticism is unjust toward its correspondent, because he does not use the word *person* in that sense. It is also false in fact, because some men do enlarge their persons by beer drinking, and it may have been the case with the "proud man," referred to in the text, for it says in the same verse, "he transgresseth by wine." I will make another quotation from Prof. B., not as a theologian but as a scholar: p. 74—"The dominant idea conveyed by *ruahh* (*spirit*) in its psychical relations, we believe to be that of feeling, of emotion, rather than of thought or intellect, though that is included. (The reader has before seen in what sense and to what extent it is included.) Nothing more is assumed, than that mankind are universally conscious of being possessed of certain *feelings* and *promptings*, which, in many cases, refer themselves to a divine source."

Now I will show that Prof. Bush disproves the belief of an existing spirit in the wicked, that survives death. *Zoeë*, is the original word rendered *life*, in such phrases as these: "enter into *life*," "see *life*," "eternal *life*," "word of *life*." He says, p. 26; "It is by the *Zoeë* that man is to be supposed pre-eminently to be conjoined to the Deity and made secure of an immortal existence, which is not to be conceived of brutes, because they *lack the principle* on which it is founded." He says again on p. 97, "The wicked cannot partake of what is truly the resurrection, for the simple reason that they *do not partake of the Zoeë (life)* which it involves." Let us put the matter in two syllogisms, side by side.

The *Zoeë* secures immortal existence. The brutes *lack the Zoeë*: therefore the brutes do not have immortal existence.

The *Zoeë* secures immortal existence. The wicked *do not partake of the Zoeë*: therefore the wicked *do not have immortal existence*.

This conclusion is fully established by the words of the Savior, John iii. 36, "He that believeth not the Son shall *not see (Zoeë) life*." I have thus noticed the mistake into which the Herald has fallen, in its complaint of its correspondent, and I wish to call your attention to this point: That neither soul nor spirit, when spoken of as a principle or element, a something in man, or a part of his nature, are never used as the seat of the intellect, of thoughts, plans, of wisdom, or the understanding; and have you never met with such expressions as the following: Thoughts of the spirit, imagination of the soul, devices of the soul, an understanding spirit, wise in soul, &c.?

J. I. CALKINS.

For the Advent Harbinger.

SECTARIAN PREACHING.

I will bid God speed to any man who gives evidence of supreme love to God, and goes forth with this blessed principle in his heart, to preach repentance towards God and faith towards our Lord Jesus Christ, insisting on practical holiness,

"without which no man shall see the Lord." Yet I do regret, that the faith of my dear brethren, in some particulars, stands so much in the wisdom of men and no more in the truth of God. Alas! my brethren, how have our minds been corrupted from the simplicity of Jesus Christ's truth, by the creeds and systems of good, but fallible and erring men, adopted by the churches and theological seminaries! The minds of Christian students have not been left free to the influence of the unadulterated word of truth. It is not presented in its own pure light, but through a perverted medium. The searcher after truth, instead of adopting any ancient or modern creed of human device, should cast them all away and sit at the feet of his Master, in willing obedience to the voice of his God, "HEAR YE HIM."

I know that in determining, by divine grace to do this, we are still liable to err somewhat in judgment. No human mind is perfectly free from all improper bias. I believe, however, that if we will honor God by this supreme reverence for his word, he will honor us by guiding us more and more into the truth as it is in Jesus. If our eye is thus single, our "whole body will be full of light." "If any man will do his will, he shall know of the doctrine," &c.

The importance attached to conformity to sectarian creeds, is a slavish and cruel yoke for the necks of Christ's disciples. It is a shameful barrier to their progress in holy knowledge. Its arbitrary mandate is, "hitherto shalt thou go, but no farther." It presents a strong and constant temptation, if any are favored with any new Scriptural light, to put the same under a bushel instead of on a candlestick. Alas! how many of Christ's freemen are thus enslaved!

HENRY GREW.

Philadelphia, Pa., Sept., 1848.

THE DAY OF PENTECOST.

The object of all our researches, and our investigations should be, to arrive at *truth*; for we are well assured that it is truth, only, that will prepare us for, and enable us to stand accepted before the Son of man in the day of his coming. It can therefore be of no use to endeavor to build up, and serve theories, which have their origin in the imagination of man; "for whatsoever is not of God, must come to nought." That there have been many things taught for doctrines, which were traditions only, we all must acknowledge; every one who has taken the bold stand of studying the word of God, independently of the opinions of others, has had his eyes opened to see a great amount of tradition and error palmed off upon the people, as the commandments of the Lord. Heavy burdens are bound upon men by teachers, through tradition. Many things which are thus taught, and which I believe the word of truth fully shows to be traditional, have impressed my mind with much weight. Among these is the subject much dwelt upon, of the operation of the Spirit of God. All Christians, of whatsoever name or sect, have much to say about the Spirit. If we speak to them of the great truth of the coming of the Lord, which applies to these times, they will reply that they "do not trouble themselves about that;" their great object is, to be prepared, by having the spirit of the Lord; thus making the spirit, which they seek, the great treasure, while the word which Christ came to speak, is counted as a thing of secondary consideration. Surely, a spirit which makes its possessor unwilling to search the word, and makes him so contented in his present joys, that he is unwilling to know anything of the promised future good, is unlike that spirit, which the Bible presents to our view, and which Jesus promised to his sorrowing church, as he was about to leave them. Can that be the spirit of the Lord, with which so

large a class of the Christian community profess to be filled, when the very office-work of that spirit, they condemn and trample under foot, viz: to "*lead*" them "*into all truth*." You take the prophecies, and show from the "sure word," as the apostles reasoned after the descent of the Holy Ghost upon them, that the kingdom of God is at the door, and these same persons so full of the Spirit, and so zealous for the cause of God, will turn their backs upon you, and close their eyes, and stop their ears, and cry, "Only give us the Spirit, and it sufficeth us." Friends, is this the operation of the Spirit of God? Has our heavenly Father sent a spirit into the world, which will lead men away from his word, and cause them to shut their eyes to it, and make their ears deaf to all the searching truths its pages afford? I trow not. If it be so, what need can there be of the word at all? But we will leave the nominal Christians of the day, and come nearer home.

There are many sincere lovers of the doctrines which God has revealed to man, who, from early education, combined with other causes, are, I am well persuaded, laboring under erroneous views in relation to the operation of the Spirit; and these views often lead to *most direful results*.—They apprehend that the Spirit is abstract, or separate from the Word, and that it produces an effect upon him who is under its operation, frequently, to cause him to appear very singular, and oft times, even ridiculous and unseemly.—Read church history, and we find that whenever the church has arisen in reformation, to throw off the chain of errors which bound them, there have always a class come in for the truth, who through ignorance of the operation of the Spirit, have run on until they finally made shipwreck of their faith and themselves too. How much trouble did Luther see from a class of such adherents? and how much sorrow and anxiety did Whitfield and the Wesleys experience from the same cause? These extravagancies, which result from mistaken notions respecting the Spirit, are not recorded as the fruits of the Spirit in the days of the apostles.

There is no account given in the Bible of any such manifestations of the Spirit; and although the advocates of these disorderly exhibitions, frequently refer to the day of Pentecost as proof positive, that the Spirit does operate in this way, yet I am certain that if such would examine this point with *unprejudiced minds*, they would come to different conclusions. As much is said respecting the conduct of the apostles on that occasion, as being like that of drunken men, reeling, falling to the floor, and the like, I wish for truth's sake, to occupy a little space in the examination of the history of this event, and see if it was such exercises of body, which was the cause of their being called drunken.

We find that Jesus, previous to his crucifixion, consoled his disciples with the promise of the Comforter, whom the Father would send, and *who should abide with the Church FOREVER*. The office of this Spirit, *WAS TO LEAD THEM INTO TRUTH*, and thus show them things to come; he was to be an instructor, by leading the mind into the Scriptures, or opening the understanding to understand what is written. After the resurrection of our Savior, and just previous to his ascension, he commanded his disciples to wait in Jerusalem for the fulfilment of this promise, which they did, and when the day of Pentecost was come, the promise had its fulfilment.

"There came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost. Now what did they begin to do? Did they begin to reel and fall to the floor? Did they lose their strength, and the power of speech? Ah! no indeed. But they began

to speak, and with other tongues, or languages, as the spirit gave them utterance." Their tongues were loosed, and their understandings were opened, and they spake as they never spake before. Now there is an intelligent reason given for this miraculous gift of speaking in foreign tongues, and it is this: "There were dwelling at Jerusalem devout men out of every nation under heaven;" these were to hear the wonderful things which had recently been transacted; these must have the gospel, and carry it each one to his own nation.

"When the multitude came together, they were confounded because that every man heard them speak in their own language." There were present men from sixteen or seventeen different nations, yet every man heard from these simple and unlearned Galileans, the wonderful works of God, each in his own tongue, or language, wherein he was born. At this, "they were all amazed, and were in doubt, saying one to another, What meaneth this?" It will be seen that these devout men who understood the word spoken, were not of the company of mockers; but others, mocking, said, "These men are full of new wine." Now, it is evident from the relation, that the rabble made this accusation from NO OTHER REASON THAN THAT THEY UNDERSTOOD NOTHING THAT WAS SAID. There is not the least intimation given in this history, that the apostles on this occasion acted in any wise indecent, like drunken men; but I should say on the contrary, that the history proves incontrovertibly, that these men acted like men in their senses, with *enlightened understandings*, for we find them on this occasion, as we do ever after, reasoning from the Scriptures, taking up prophecy and showing its fulfilment, and which they were there doing—one in the language of the Parthians, another in the language of the Medes, another in that of the Cretes, and another in that of the Arabians, and so on. This was all unmeaning babbling to those who looked on, and they knew not how to account for it, unless they were full of new wine. But Peter *standing up*, and the eleven with him, (it appears that they all had their strength,) lifted up his voice and told them all plainly what these things meant, and he reasoned, too, like one well acquainted with his subject. He not only faithfully testifies to their being eye-witnesses of the resurrection of Christ, but also showed the fulfilment of certain prophecies in that resurrection. Ever after the descent of the Holy Ghost, we find the apostles giants in the word of God, and for the reason that they had received the spirit of truth, which guided their minds into the meaning and application of the prophecies and the Psalms. This spirit, Christ said, should remain with them, or the church, for ever; and I believe that God is more willing to bestow it upon those who ask him, desiring by it to be led into truth, than earthly parents are to give good gifts to their children; and those who stand rooted and grounded in the truth, will have the spirit of God.

Let us, brethren, seek that religion which *commends* itself to every man's conscience.

In closing, I would ask: Are we to have many days of Pentecost, or has the Comforter been sent into the world, and it remains for us to receive him?
D. CRARY.

Hartford, Conn., September, 1848.

Interior of the Earth.

A fact of great interest has been proved by the borings for Artesian wells in the suburbs of Paris, viz: that as we go toward the centre of the earth the temperature increases at the rate of about one degree for every fifty feet. That the whole interior portion of the earth, or at least a great part of it, is an ingenious ocean of melted rock, agitated by violent winds, though I dare not affirm it, is still ren-

dered [highly probable by the phenomena of volcanoes. The facts connected with their eruption have been ascertained and placed beyond a doubt. How then are they to be accounted for? The theory prevalent some years since, that they are caused by the combustion of immense coal beds, is perfectly puerile, and is entirely abandoned. All the coal in the world would never afford fuel enough for a single capital exhibition of Vesuvius. We must look higher than this; and I have little doubt that the whole rests on the action of electric and galvanic principles which are constantly in operation in the earth.

We know that when certain metals are brought together, powerful electric action is evolved, and a light is produced, superior even in effulgence to the splendor of the sun. Now if a small arrangement produces such results, what may we not expect from the combination of those immense beds of metal to be found in the earth? Here we have the key to all the grand phenomena of volcanic action. An illustration on a small scale may be seen in an instrument called the *theco-electrical battery*, made of zinc, bismuth and antimony, packed in a box and varnished. In this, heat is evolved below, while the top is cold; and here we have the very cause of the volcano, when in the interior a fiery ocean is heaving its surges, while its peak is capped with everlasting snows.—*Prof. Silliman.*

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, October 7, 1848.

TRUE GRACE OF GOD.

"This is the true grace of God wherein ye stand." 1 Peter v. 12.

THE RESURRECTION.

All who acknowledge the authenticity of the Bible, hold, in some sense, to the doctrine of the Resurrection. This they are constrained to do; for no doctrine is more plainly taught in that book.—But notwithstanding this general admission, a variety of views are entertained relative to its real character.

One class hold that all the resurrection the Bible teaches, is, a moral or spiritual change of heart, from sin to holiness, in which the affections of the creature are raised from things earthly and sinful, to things heavenly and divine. That this glorious change is compared to a resurrection, or is, metaphorically, spoken of as such, we readily admit; but that it is the prime signification the Bible gives of the term, we deny, and shall endeavor to disprove before closing this article.

Another class hold, that the resurrection taught in the Bible, consists in the separation of the soul from the body at death, and its ascension to heaven. Admitting that this hypothesis of separation and ascension is correct, it is not a resurrection, but a *deliverance* from the body, and an *ascension*. But as the Scriptures, instead of proving the separation of the soul from the body at death, and its ascension to heaven, teaches, that the whole man, soul and body, dies and sleeps in death, until the resurrection; consequently, this hypothesis of the resurrection is absurd in the extreme.

Another theory of the resurrection is, the descent of the soul from heaven, or its return from *hades*, to be joined with its resurrected body, in the morn of the resurrection day. Those entertaining this view hold that the soul is the 'man proper,' or the real man; hence this union of which they speak, at the resurrection, is not a resurrection of the real man, but only a resurrection of an unimportant appendage (not a part) of the man proper, and a simple reunion

of this appendage (the body) of the man proper with the real man. But the theory of the soul going to heaven or *hades* at death, being false, the doctrine of the resurrection which is based upon it, as a matter of course, is also incorrect.

Another class, and we think they are a large majority over all the others, entertain vague ideas of the resurrection. They will tell you that they believe in the resurrection, but question them relative to its real nature, and they will express their doubts. They cannot think it possible or probable, that the real body that dies and is buried, the identical person, will be raised; but they think it possible that *something* will come out of the earth; it may be a spiritual character, having the form of the body which died: this they think will constitute what the Bible calls the resurrection. But press them on the matter, and they will frankly confess, that they know but little if anything correctly about the resurrection; consequently they have no faith in this glorious doctrine. This we say is the deplorable ignorance and unbelief of the great mass of professed Christians, on this fundamental bible doctrine: and the lamentable evil, in a great measure, may be justly charged to the erroneous dogmas of the immortality of the soul, its departure from the body and ascension to heaven, at death. Remove these errors, and teach the bewildered people the truth relative to the soul, &c., and they would, as a matter of course, soon become intelligent and consistent in their faith in the resurrection.

The true Bible doctrine of the resurrection, however much it may be opposed to the vain philosophy and confused doctrines of men, consists in *raising from death to life, the entire man*, or all that constitutes him such. To sustain this position, we offer the following Bible evidence. And

1. *The resurrection of Christ.* Did Christ die? All readily admit, that his *body* did, and the Scriptures expressly say, that his "*soul*" was made an "*offering* for sin"—that "he poured out his *soul* unto death"—that his "*soul* was exceeding sorrowful, even unto death"—and, that "his *soul* was not left in hell," or, correctly, the *grave*. That the very same Jesus that died, was raised from death to life, is evident from his own words. After his resurrection, he said to his disciples, "Behold my hands and my feet, that it is I, MYSELF." (Luke xxiv. 38.) This word, '*myself*,' is full of meaning and interest. It clearly and incontrovertibly identifies Jesus after the resurrection, with Jesus before the crucifixion: they are one and the same person, '*I, myself*,' with no other difference than, he was mortal before death, but immortal after death: "he dieth no more," "he ever liveth." Other equally conclusive evidence might be adduced in confirmation of this important point, but as it has been presented in our article on the Personal Coming of Christ, we will not repeat it here. Please see that article.

Well, what has the resurrection of Christ to do with the resurrection of the saints? Much every way. In the case under consideration, it most conclusively proves the identity of the person that will be raised, with *himself* before death; and what is true of one is true of all the saints. But how is this proved by the resurrection of Christ? By his being the "first fruits of them that slept." "Now is Christ risen from the dead, and become the first fruits of them that slept." (1 Cor. xv. 20.) What were the first fruits, in the type? "When ye shall reap the harvest, then ye shall bring a *sheaf* (a *handful*, margin,) of the *first-fruits* of your harvest unto the priest." (Lev. xxiii. 10.) The first-fruits then, in the type, were a *choice specimen* of the harvest, or whole crop: as was the *handful*, or specimen, so would be the whole harvest. Hence, Christ, the antitype, in his resurrected state, is a true speci-

men and pledge of the real character of what his saints will be, when raised from the dead.—And as Christ himself rose, so every saint, *him* or *herself*, who sleeps in Jesus, will be raised from death to life, in the first resurrection. That the whole, entire person will be raised, is as certain as that Christ was raised, or that the real wheat, of which the sheaf or handful was the first fruits, was gathered in the general harvest.

That the resurrected body of Christ is a sure pledge that the saints will be like him, is evident from the following and like scriptures: "Who shall change our vile body, that it may be fashioned *like his glorious body*." (Phil. iii. 21.) "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be *like him*." (1 Jno. iii. 2.)

2. The declarations of Paul in 1 Cor. xv. The resurrection of the saints, forms the subject of discourse of the greater portion of the chapter. That the whole man, and not the body exclusively, will be raised, is evident from the following expressions: "But every *man* [not *body*, exclusively, but the whole man] in his own order: Christ the first fruits; afterwards *they* [not simply their bodies, but *they*] that are Christ's at his coming." (v. 23.) "What advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die." (v. 32.)

We will paraphrase this last verse according to its true meaning: If the dead rise not, it is folly for me to suffer for Christ, for he is an impostor, and is yet dead; therefore we may as well eat and drink, take our fill of this world's pleasures and gratifications, and when we die, that will be our everlasting end. This is the true light of the text, if the *whole* man, and not simply his body, is the subject of conversation. But the following is the manner the text should read, if nothing but the body is meant:

What advantage will it be to my *body* to suffer, if it will have no resurrection. It is true, my soul will live forever, whether my body is raised or not. But if my body is never to be raised, it may as well eat and drink, and go to destruction at once (while my soul goes to glory), as to suffer for Christ, with the vain hope of a resurrection.

Thus it will be seen, that to make good sense of the apostle's language in this case, we must understand him to teach the resurrection from death to life of the whole man.

Again, (v. 35,) "But some man will say, How are the dead raised up? and with what body do they come?" In order to make good sense of this text, we must understand it to teach the resurrection of the whole man. If not, it should read, How are the *bodies* of the dead raised up? and with what *bodies* do the *bodies* of the dead come? which would be absurd in the extreme.

* These questions, "How are the dead raised up? and with what body do they come?" Paul, in part, answers thus: "Thou fool! that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but *bare* (i. e. the *naked*) grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." (vs. 36-38.)

The meaning of the figure seems to be this: As no crop of any kind of grain can reasonably be expected until the seed is put into the earth, so the saints (with the exception of those who will be alive at the coming of Christ) need not expect eternal life, or to be gathered in the glorious harvest of the great day, without following their Lord, Christ the first-fruits, through death.

Again, As the seed that is sown, is the *old* grain, or body, and not the *new* grain or body that springs from the old; so the *old*, infirm, weak and mortal

bodies of the saints, are not the *new, powerful, honorable, spiritual, immortal and glorious BODIES* that will be raised.

Further, As the *bare* (which means *naked*), or real grain,—not the *chaff*, nor *straw*, but all that constitutes it *grain*,—is sown; so man,—all that constitutes him such,—falls under the power of death.

Further, As the real grain,—not simply the chaff, straw, or husks, but all that belongs to the grain,—springs from the original seed sown in the earth; so the whole man,—not simply the body, an appendage of the 'man proper,' but all that constitutes the man,—springs to life, from the power of death and the grave, in the resurrection morn. It would be no more absurd to suppose that the real wheat comes from the old stock reserved in the granary, and is united with the new straw that springs from the earth, than to say that the soul comes from heaven, *hades*, or any other place, and is united with the body, when it rises from death. If the whole man dies and rises from the dead, then the figure is appropriate, and full of beauty and meaning, but otherwise, the reverse is the case.

Finally, As every seed produces "*its own body*," i. e., wheat will not produce rye, nor rye wheat, nor corn oats, nor barley wheat, &c., but every seed its own body, or the real grain in appearance, name and nature; so the identical person,—not another being, or a shadow, a ghost, a shell, or an unintelligent and unimportant appendage of the 'man proper,' but the *same* person that fell under the power of death,—will be raised to life; with the glorious change in the saints from mortality to immortality. Did *Abraham, Isaac, Jacob*, the holy *patriarchs, prophets and apostles*, die?—*They* will be raised, and identified in the resurrection, as distinctly *after* as *before*, in the future world as in the present.—And what is true of these worthies, is true of all the saints. In a word, we may as well dispense with the resurrection, as to deny the identity of those who will be raised.

But this identity is made absolutely certain, by further declarations of Paul, found in the chapter under consideration. He says, "So is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body." (vs. 42-44.) Here the pronoun "*it*," as used in these three cases, places the identity of the person *before* and *after* the resurrection, beyond dispute. The "*it*" that died is the same "*it*" that rises,—with the exception of the glorious change named, from corruption to incorruption, from weakness to power, and from a natural to a spiritual body. And whatever ideas may be entertained about the "spiritual body," it should be remembered, that it will be like Christ's glorious body, and that, he said, had "*flesh and bones*;" hence, the spirituality of the resurrected body or person will not destroy its reality or identity with the body or person in the mortal state.

Further proof we deem unnecessary at this time, though a very great amount more might be given: it is found on many pages of the Sacred Volume. Read it with care; and believe and rejoice in the blessed assurance that the time is not far distant, when the Lord himself shall descend from heaven in all his glory, and the dead in Christ will be raised first, or awake to everlasting life and glory, and with the living who will be changed in a moment, be caught up to meet their descending Lord. Believe that it will be a *reality*, not a phantom, but what it says it will be, and live according to your faith, and when the glad day shall come, with the victorious and immortal throng you will sing the song of triumph—

"O Death! where is thy sting?
O Grave! where is thy victory!"

TO OUR PATRONS.

DEAR BRETHREN:—We are sorry to be under the necessity of addressing you on the subject of this notice, but stern necessity compels us to do it. We told our non-paying subscribers, a few weeks since, that we were in pressing want of cash, but, to our disappointment, but very few have heeded our call. We know not how they can treat us with such neglect, and feel justified before their God. It may be possible, that they think they have a reasonable excuse for so doing; but if they have, it will not relieve our wants: we *must* have help immediately, or stop the publication of the Harbinger.

Under these trying circumstances, would those, who owe us, pay, if no more than *half* what is our just due, all our embarrassments for the present, so far as money is concerned, would be removed.

Now we ask those who owe for the paper, and all others concerned, what shall be done in this case? The Harbinger is needed and must be sustained, you all readily respond. But who will aid in furnishing the means? There are some who have ever been forward and liberal in answering such questions; may the Lord reward them. But will those who owe for their paper, have the satisfaction of being *just*, besides taking part in this good work? We believe some will—and earnestly entreat all to share in this righteous work.

Finally, we submit this case, as we have done before, to the decision of the friends of the Harbinger, praying God to guide them in what they may do, in reference to this appeal.

Severe and protracted sickness and death in our family prevented our attendance at the Laona Conference; we very much regret that we were denied the privilege, and hope to hear that they had a good meeting.

Bro. J. LITCH, on his way to Toronto, C. W., was providentially with us last Sabbath, and spake three times to the people. We were denied the privilege of hearing but one of his discourses, all of which were on the prophecies, and, as we learn, very interesting. The one we listened to was chiefly on the Apocalypse. He differs, in the detail, from Bro. Weethee, and many other of our brethren, in expounding this book; yet, it is worthy of remark, they come to the same conclusion on one fundamental point, viz: that the prophecies of that book infallibly teach, that the coming of the Son of Man is near.

Though our brethren entertain different views relative to many parts of the Apocalypse, and freely express those views, we are glad to say that thus far it has been done with perfect good feeling. Let the friendly investigation go on, with the same freedom, and in the same good spirit that now characterizes it, and light will be elicited, and good done.

While hearing Bro. Litch, and comparing his views with the very different ones presented but a few weeks since by Bro. Weethee, and seeing what interest and good feeling were manifested on both occasions, we were led to inquire in our mind, Why cannot other subjects on which different opinions are entertained, be investigated in the same christian manner? We see no other reasonable answer than, Because *self* has become identified with those questions. Let him leave, or drive him from the floor, and let none but *disinterested* disputants occupy it, whose sole aim is *Truth*, and the *glory* of God; and all questions pertaining to the *Doyle* will be investigated, with no evil, but with good results.

Bro. Litch has published his views on the subjects of his discourses, in a volume of 190 pages; on the contents of which we may speak when we shall have examined the work. They can be had of Bro. Himes, Boston, Mass.

OUR SUBSCRIPTION LIST.—We would just remind our friends that, in order to keep the list good, a constant effort should be made to obtain additional subscribers. Some have not been idle in this respect, and they have our thanks for what they have done in this good work. Can not the number of our subscribers be greatly increased at this time? We believe it can, if united and faithful effort is made. Who will commence the work?

No pains will be spared in making the Harbinger interesting and highly useful to its readers. Its number of able correspondents is increasing, from whom we expect rich contributions. With these efficient helps, we trust we shall be enabled to make the Harbinger worthy of the patronage of every lover of Bible truth. Therefore, we say again, Try to increase its number of subscribers.

J. T.—We very much regret that such things as you name in your letter exist, and think the better way would have been, not to have first named them publicly. There is a plain Bible rule for cases of this kind. "If thy brother trespass against thee," &c. (Matt. xviii.) All that God or his Church will require of you is, to do *your* duty according to this rule. If others will not do theirs, that is not your fault: they must see to that. If you have not followed this rule, or if others have refused to (we know not how it is), we recommend a strict compliance with it, and a righteous adjustment of the matter, that you may be at peace among yourselves, and ready to meet, with holy confidence, our soon coming Lord and Judge, who will judge us all righteously.

The communication in this number, from J. Marsh, Congregational Minister, Whitefield, N.H., we leave for Bro. H. Grew to attend to, as it is addressed to him. He will show the mistakes into which the writer has fallen. We cheerfully publish Bro. M's communication, because we believe it is right to give both sides of this question a fair hearing. Compare it with your Bible, and decide accordingly to the teachings of that perfect Book.

FOREIGN NEWS.—Late accounts from Ireland state that "a rebellion has come out at last." Strong and well-organized bodies of insurgents are said to have gathered in different places, and that several undecided battles been fought, in which a number of lives have been lost. The next news from that country will be looked for with much interest, and will doubtless enable us to decide more correctly relative to the character and extent of this outbreak.

In other parts of Europe, especially in France, things are unsettled, and daily indicate more and more the near approach of a more fearful state of things than has hitherto existed there.

Correspondence.

From Bro. J. Merriam.

BELOVED BRO. MARSH:—Having had the privilege of visiting this region in company with Elder J. R. Gates, I have reason to bless the Lord forever, for the display of God's presence and power, which I have seen accompanying the word. The truth has not lost its power to convict the sinner and console the saints and sanctify the heart. The prejudice against the essential truths of the Bible, which throws an adamantine wall around the heart, impervious to the light and impenetrable to the arrows of conviction, is yielding and giving place to a spirit of candid and serious investigation. In every place we have visited, the power and demonstration of the spirit has attended the labors of our beloved brother.

At Richmond, one dear wandering soul was brought back to the fold and led to praise the Lord in triumphant songs; and two young ladies, were, we trust, converted to God.

At Hallowell, there was a spirit of inquiry awakened up in the community, and though the beginning of the holy convocation was small, yet the latter end greatly increased. The last evening our hall was crowded with anxious auditors, and the word preached in its simplicity, purity and power, evidently moved the audience to feel the solemnity of an approaching judgment, and we left several inquiring the way of life.

In China, a like influence is being felt. Our meetings have been refreshing to the little flock, and one devoted disciple, Bro. I. Small, was yesterday set apart for the work of the ministry by the imposition of hands. Bro. George Brown also was ordained at Richmond.

The brethren in China have stood in a position somewhat peculiar. About eight years since, some of their number perceiving the mutual jealousies and alienation existing among brethren of different orders in the church, and also the want of vitality in their faith, which produced a want of godliness in their daily walk, resolved to seek for what they denominated *good religion*—or, in other words, a religion founded on the pure precepts and example of our Savior, in contradistinction from that form of Christianity which is adulterated by the teachings and traditions of men. Abandoning all human creeds and all reliance upon human authority, whether of commentators, clergy, or sects of the church, they determined to build on the solid rock of Bible truth, and at the same time to seek the enjoyment of an indwelling Savior, through the power of the Holy Ghost. On this foundation quite a number were converted to God, by the reception of a *living and practical faith*. For several years they maintained worship in their isolated position, and God was with them in his love and power. Standing thus in the light of God's truth, when the advent doctrines were announced to them, they had only to *look and live*. The same distinctive principle of relying solely on the word of God as a test of truth, they have continued to cherish, and consequently have been preserved from the errors of fanaticism, which have made havoc of the church of Christ.

Since the Conference, held in this place in July last, six individuals have been baptized by Bro. Damon. Two of them being young converts, are now prepared to testify in the spirit and power, to the blessedness of full salvation. I have seldom met with such unwavering faith in the promises as I have found here. Said one brother, "We have not got a promise of *nothing, nowhere*; no (said he), that would be like letting down a cable into the water without any anchor: but our faith lays hold on an anchor, which is cast within the veil, where Jesus has entered for us."

Yours in hope of the resurrection,

J. MERRIAM.

China, Me., Sept. 22d, 1848.

From St. E. W. C. Hall.

DEAR BRO. MARSH:—I wish to say a few words through the Harbinger to the believers in the advent near.

DEAR BRETHREN:—I truly lament that there is so much division among those who are looking for the coming of Christ. The inquiry arises in my mind, Why is it so? Why such wrangling and bitter contentions amongst us? Surely this is not the fruit of the Spirit of God. Now if any one have not the spirit of Christ he is none of his. Where the spirit of the Lord is there is freedom. Now if we have the spirit of the Lord we shall be willing that others

should enjoy the same freedom that we wish to enjoy; and if an erring brother comes along, who (as I ought that we know) is walking honestly before God seeking to know the truth, and endeavoring *faithfully to preach the truth*, instead of slandering the brother's character—publishing through the press that such a one is going to *perform* at a specified place, shall we not rather with a spirit of meekness endeavor to restore such an one? We are all liable to err, and therefore we ought to forgive one another in love. The fruits of the Spirit are love, peace, joy, long-suffering, gentleness, meekness, patience. O let us cultivate a spirit of love and forbearance towards each other, and endeavor to keep the unity of the spirit in the bond of peace. We ought to be very cautious lest we speak reproachfully of our brother, and thus offend Christ, and bring reproach upon his cause. The disciples saw one casting out devils in Christ's name, and they forbade him, because he followed not with them: but Christ said he bid him not, &c. Ye know not what manner of spirit ye are of, said Christ to his disciples on one occasion; and methinks he would use similar language to his professed disciples at the present day, many times, were he on earth. O let us be cautious, lest we possess a judging and condemning spirit, which our Savior will not approve. The Lord knoweth them that are his, therefore let us be careful how we attempt to pull the mote out of our brother's eye, when a beam is in our own eye. Let us see that our own ways please the Lord—that our own hearts and actions are right in his sight, and then do to others as we would that they should do to us.

Yours looking for redemption,

ESTHER W. C. HALL.

Waitfield, Vt., Sept., 1848.

From Sr. S. Shoudy.

BRO. MARSH:—As the wheels of time are fast rolling round, and week after week, month after month roll away into eternity, we still find ourselves in a ungodly and sin-polluted world. We often feel and exclaim, "How long, O Lord, wilt thou not avenge thine own elect, that cry day and night unto thee?" But Christ says he will avenge them speedily, though he bare long with them. Although tired and weary of waiting for the return of the Nobleman by the grace of God we mean that patience shall have its perfect work, that we may be perfect, and tire, wanting nothing. We feel not to murmur or complain at the tarrying of the vision, but rather that the long-suffering of God is salvation, that who have a disposition may come to the living fountain and drink the water of eternal life, freely offered to all without money and without price. O that we can slight such a priceless treasure! How cheering the tidings! A free and a full salvation, purchased by the precious blood of Christ. Is it through him we must obtain eternal life? Yes; praised be his holy name. It is a pardon, sealed by the blood of the Captain of our salvation.

When we begin to contemplate the plan of salvation, we feel that man, mortal man, is too frail to express the praise due to him who is the author of eternal life which is in Christ Jesus our Lord. So the apostles, our "life is hid with Christ in God" and "when he who is our life shall appear, then shall we also appear with him in glory." Although tossed on life's boisterous billows, let us grow in grace and in the knowledge of the truth, that we may be able to withstand the wiles of the Devil; having our loins girt about with truth and our lamps trimmed and burning, that when our chief Shepherd shall appear, we may appear faultless before him at his coming and be rewarded with a crown of eternal life—inherit God's everlasting kingdom, to walk the plains of blissful Canaan, there to enjoy one eternal day.

when the tabernacle of God is with men. Their tears shall all be wiped away, when all the redeemed host shall appear on Mount Zion, having their Father's name written in their foreheads. O what a meeting, when that holy throng shall be raised to immortality, with many who have sealed their fidelity with their blood! Then will be heard one continual strain of praises and Alleluias to him who has redeemed by his own blood, and has made us unto God kings and priests, that we may reign on the earth. Let us be strong, for behold our God shall come with a recompense and save us.

My mind often recurs back to ancient times. How many conflicts the disciples of Christ then endured! Then why should we murmur or complain at our light afflictions? let us feel assured that out of all of them the Lord will soon deliver us, if we put our trust and confidence in him. Let us be diligent in using all our efforts to publish this "good news of the reign of Christ," if by any means we may snatch some as brands from the eternal burning. Time is fast hastening, and probation will soon close. O let us beware, lest any of us shall seem to come short of the kingdom.

Although our little branch of Christ's church at Manlius have been in some confusion, we think they are on the rise again. We now think by the assisting grace of God matters will soon be set aright, and our little Zion flourish once more, and be as a light put on a candlestick. Our beloved brother, Wm. Silk has been with us, and it was meat in due season to hear the word once more spoken in simplicity, with the demonstration of the spirit and with power.

"Fly, fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning,
To rescue souls from hell."

Your sister in hope of eternal life through the worthiness of Christ,
SOPHIA SHODY.
La Fayette, N. Y., Sept. 21st, 1848.

Bro. A. Hall, of Waitsfield, Vt., Aug. 28th, 1848, inquires:

Do not the Scriptures clearly teach that all the dead will be raised, and all mankind judged and rewarded by the Lord Jesus when he comes? See Jno. v. 28—"Marvel not at this: for the hour is coming [the time cometh, Camp. Trans.], in the which all that are in the graves shall hear HIS voice, and shall come forth." In 2 Thess. i. 6-10, we are told that it is a righteous thing with God to recompense tribulation to those who troubled the Thessalonian brethren, and that those brethren will be rewarded with rest when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord and from the glory of his power, WHEN he shall come, &c. Macknight renders it, "These shall suffer punishment, even everlasting destruction, from the presence of the Lord and from the glory of his power, IN THAT DAY when he shall come," &c. Malachi says, "The day that cometh shall burn them up, that it (the day) shall leave them neither root nor branch." (See also Matt. xiii. 36-43; xxv. 31-46; Isa. xxvi. 20, 21; Rev. i. 7; xx. 12, 13; Jude 14, 15). Rev. xxii. 12—"Behold I come quickly; and my reward is with me, to give to every man according as his work shall be."

Bro. E. Boynton, Batavia, N. Y., Sept. 17, 1848, writes:

BRO. MARSH:—There is one subject which I do not recollect to have seen noticed much in the Harbinger; it is one of considerable interest to me, and perhaps to some others. It is this: Have we, as

Christians, anything to do with politics? or, in other words, with the governments of this world? I should be glad if you or some of your correspondents would give us the true light upon this subject. It is for one, desire to understand the truth and then abide by it. I hope this matter may be cleared up so that we may all act understandingly upon it.

For the Advent Harbinger.

The Psalms Versified.

PSALM XVI.

I.
Great God! preserve me; for in thee
Do I alone confide:
Thou art my Lord, my only hope:
Me from the evil hide.

II.
My goodness cannot thee avail:
Yet to the saints on earth,
In whom my soul delights, I may,
Through grace, become of worth.

III.
Their sorrows shall be multiplied,
Who serve another God:
I will not speak their names, nor pour
Their offerings of blood.

IV.
Of my inheritance and cup,
The Lord the portion is:
My lot he doth maintain, and I
Forever shall be His.

V.
The lines are fallen unto me
Into a pleasant place:
I have a goodly heritage—
Blest be the God of grace!

VI.
Yea, I will bless the Lord, who is
My counsel and my guide:
My soul doth think on him by night;
And I secure abide.

VII.
I have the Lord before me set—
(And he hath me approved):
Because he is at my right hand,
I never shall be moved.

VIII.
Therefore my heart is glad—my soul
Rejoices in the Lord:
My flesh also shall rest in hope,
For I believe His word.

IX.
My soul Thou wilt not leave in hell:
Thine Holy One to see
Corruption, thou wilt not permit:
Triumphant shall he be.

X.
Thou wilt show me the path of life,
Fullness of joy with thee:
At thy right hand for evermore,
Pleasures divine I'll see.

HENRY HEYES.

Conferences, Campmeetings, &c

Postponement of the Meeting in Oswego, Ind.

[By letter from Bro. L. W. Beach, Middlebury, we learn that the friends in Oswego, Ind., will commence their meeting, Thursday, Oct. 26th, instead of the 19th, as previously noticed. The change is made, because the house cannot be obtained until that time.—Ed.]

There will be a General Meeting in Oswego, Kosciusko Co., Ind., commencing Thursday, Oct. 26th next, Providence permitting, and hold over to Monday. We hope that many of the faithful may be in attendance, and receive a blessing.

In behalf of the brethren,
E. MILLER, Jr.
N. M. CATLIN.
Bible Advocate please notice the postponement.

Conference at Martin's Mill.

A conference is appointed to be held at Martin's Hill, Catlin, Chemung county, at Bro. Richard

House's, to commence Oct. 18th, and hold over the Sabbath. Brn. Pinney, Bywater, Burnham, and others, are expected to attend. A general invitation to all is given.

Appointments.

BRO. JONATHAN WILSON, the Lord willing, on his return from his eastern tour, will preach at the following places:—

Canandaigua,	Monday eve.,	Oct. 9.
Rochester,	Sunday,	Oct. 15.
Lockport,	Sunday,	Oct. 22.
Buffalo,	Monday,	Oct. 23.
At home,	Sunday,	Oct. 29.

Providence permitting, the undersigned will fulfil the following appointments:

Albany, N. Y., evenings October 11-13.

West Troy, Sunday, 15th.

Middletown, evenings 16-18.

Esperance, 20-22.

Lodi, as Brn. Oaks and Sutphen may arrange, evenings 24-26.

Cooperstown, at Bro. Babbitt's or in Toddville, as Bro. D. Babbitt may arrange, Sunday, 29th.

Cooperstown village, as Brn. McEwin and Tyley may arrange, evenings 31st, and Nov. 1 and 2.

Manlius, (will Sr. Blood give the notice?) Sunday, Nov. 5th.

Deruyter, 7-10.

Homer, 12-14.

Auburn, evenings 15-17.

Seneca Falls, Sunday 19th.

Geneva, evenings 20-21.

Canandaigua, evenings 22-24.

Rochester, Sunday, 26th.

Appointments from Rochester to New York, via Syracuse, Utica and Litchfield, Ct., will be made Nov. 15th at Auburn. Letters will be inquired for at every place as above. It is hoped that the friends will exert themselves to secure full and profitable meetings. Subjects of prophecy will be illustrated by the aid of a complete set of the new charts of the visions of Daniel and John; and by a geographical chart of the countries occupied by the kingdoms brought to view in said visions.

H. H. GROSS.

New York, Sept. 29, 1848.

Business Notes.

J. V. Himes—Credit D. Luther, Dansville, N.Y. \$1 on Herald, and charge the same to my acc't.

G. W. Stocking & H. H. Johnson—In your notice of a Conference at Noxville, you omitted to give the time when it is to be held. We have therefore not published it.

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LETTERS—J B Cook C T Catlin D Cray J Turner
G Needham 2 L H Beach H Gross C T Catlin
M E Green B J Bishop.

REMOVAL.—Our meetings in this City are removed from Minerva Hall, to the hall in Stone's Block (fourth story), on the opposite corner of Main and South St. Paul streets. Entrance from either Main or St. Paul street.

Miscellaneous.

Conversation between a Minister and a Child.

An Irish clergyman, who made the Scriptures his daily study, and was a zealous advocate for the establishment of schools in his own country, in which poor children might be taught the way of salvation, one day met a little boy, whom he did not know, going to school. He thought the child looked intelligent and thoughtful, which led him to wish to enter into conversation with the little stranger; so he addressed him thus:

"What is that you have under your arm, my little man?"

"It is a will sir."

"What will?"

"The will which Jesus Christ hath bequeathed to me, and to all those who desire to have their part in the inheritance therein mentioned."

"What inheritance, then, has Jesus Christ bequeathed to us in his will and testament?"

"A kingdom, sir."

"And where is this kingdom?"

"It is the kingdom of heaven, sir."

"Do you expect to reign in heaven as a king my little boy?"

"Yes sir, as being a co-heir with Jesus Christ."

"Will all men reign there as well as you?"

"No sir; those only who ground their right to the kingdom by doing what is commanded in this holy book, can reign there, through the infinite mercy of Christ, their Redeemer."

The good clergyman was delighted to find the child so wisely taught; after much more conversation with him, he said, "You are a very happy little boy, to have read to so much profit; take good care of the will which makes you such precious promises; study all its provisions, believe its testimony, and you will be happy in this world and in that which is to come.—S. S. Treasury.

Condition of France.

A Paris correspondent of the Evening Post, under date of Paris, August 15th, writes:

"Austria and Austrian influence are now triumphant throughout the whole length and breadth of the Italian peninsula. As for France interfering by her arms, I think it is very questionable. If she does, she will have the whole load of the contest on her own shoulders; for it is plain that England will go no further in her joint mediation with France than to advise Austria to give up Lombardy and fall back to the Adige. France will only interfere by arms at the last extremity. This is avowedly Cavaignac's intention. Such an interference would be a general war, and France now wishes to avoid it if possible. However, for the last few days matters are looking much more threatening than they have done for some time. The big fight on the 24th June was not a closing chapter, I can assure you. I candidly believe that far more serious difficulties are ahead. The Government, I am convinced, or rather should say, the bourgeoisie, is indulging in a dangerous optimism. You must not be astonished if you hear of more bloodshed and violence ere long. No one can predict the day nor the hour, but I do not believe them far distant. As for the position of parties, I will only say, that Cavaignac's being able to sustain himself is a very problematical matter. This will appear strange to you perhaps, yet it is so. Had I the space to do so in a letter, I would give you some details that I think would satisfy you. Thiers and his friends are driving matters backwards as fast as they can. As for the republic—hardly can one say that it exists even in name. Scarcely can I say

"stat nominis umbra." Even the shadow of the name will soon, I fear, depart. Already the right of association and the freedom of the press have disappeared by recent decrees, more severe, more ridiculously repressive than they were, not only under Louis Philippe, but even during the restoration. It is true that, in the unenlightened public mind here, where the value of universal suffrage and the right of the majority to rule are not appreciated among the people, whose political education is yet to be made, and who, with all their clever theories and bright minds, have not yet practically learned the first elements of a sound political form-book, and in reality do not understand the meaning of civil liberty—a most unholy and strange use has been made of the absence of restraint which existed here from February to May; but this was to be expected. This liberty was new wine to them and they got drunk with it.

"It is lamentable, however, to see the self-called statesmen of the republic falling into just the same errors as the monarchical dynasties fell into, and preferring ridiculous repression to common-sense prevention. They will not believe here that, after all, the only remedy for violence is free, unrestricted discussion. Thiers—that little political juggler, that "Mirabeau-mouche," as Madame de Girardin calls him, (a witty nick-name, by the way; you know a *oiseau-mouche* is a humming-bird)—will be too much for Cavaignac, I fear. Cavaignac is a pure, honest man, but I fear not equal to the occasion. The laws and measures of the National Assembly are already bearing their fruits. There never was a time when the thousand and one secret political societies were so active. Their ramification extends throughout France. The people and the press are muzzled, but the fire is smouldering beneath. It is possible that the anticipated misery of the coming winter may be requisite to make it break forth, but I am inclined to think that there will be a *fuss* before then. There is growing up in the army also a very bad, or rather dissatisfied spirit. It is every day becoming more apparent. A movement is daily expected in Vienna again. It is barely possible, however, that it may be deferred. In one word, all Europe is in that state that immediately precedes a violent paroxysm. I fear more blood-letting will be the remedy applied. I do not give you a detailed account of what is openly going on; this you will glean from the papers: I only attempt thus hastily to give you a hint of the state of things that is apparent to any one who wishes to go a little below the visible horizon, or, as lawyers say of the pulse of the bench, "the current of living law that does not get into the books."

To think well is only to dream well, but it is well-doing that perfects the work; for as virtue is the lustre of action, so action is the life of virtue.

ANOTHER GREAT CONFLAGRATION AT CONSTANTINOPLE.—In the foreign news, we stated that the city of Constantinople had been, for a second time within the last six months, visited by a destructive conflagration. The estimate of buildings destroyed is 3,000, of which 2500 were shops and 500 houses.—Of the latter a number were fine buildings and palaces, besides several khans and mosques, four baths and two public granaries. About thirty vessels of different descriptions, laden with wood, charcoal, &c. were burnt, as likewise the Government wax manufactory and wood-yards, and a quantity of produce belonging to the Pasha of Egypt. The damage done by this great conflagration, was estimated to amount to from 10 to 15,000,000 dollars—nearly 3,000,000 sterling. The whole of the bazaars and shops consumed were filled with costly articles of merchandise. No English vessels were burnt. A great number of lives were lost, and many compara-

tively wealthy people rendered homeless and ruined.—Boston Traveller.

Notices.

BOOKS FOR SALE.

THE BATTLE OF ARMAGEDDON:

Or, the Word of God against the World, containing a review of the forces which are gathering under the banner of the Messiah, and of Satan, to the Battle of the Great Day of God Almighty. By J. P. Weethee. Price, 25 cents.

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SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Stone's Block (fourth story), corner of Main and South St. Paul-street, the times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

BUFFALO.—The Advent Church in Buffalo meet for worship in their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "Second Advent Chapel," Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-st.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bower), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats for Brethren visiting the City are invited to meet with them.

The Advent Harbinger.

IS PUBLISHED EVERY SATURDAY IN TALMAN-BLOCK, BUFFALO-STREET, ROCHESTER.

Joseph Marsh, Editor and Proprietor.

Terms.

Per Volume (six months), if paid in Advance, 75
If not paid in advance, \$1.00
Five copies 3.00
Ten copies 5.00
To Canada subscribers—invariably in advance, 1.00
Free to those who are not able to pay.

☞ All communications, orders, or remittances, should be addressed—POST-PAY—to JOSEPH MARSH, Rochester, N.Y.

ADVENT HARBINGER.

"Behold, he cometh with clouds! and every eye shall see him!-- and all kindreds of the earth shall wail because of him!!!"

VOL. XVII. NO. 17.

ROCHESTER, N. Y., OCTOBER 14, 1848.

WHOLE NO. 251.

Original Poetry.

For the Advent Harbinger.

DELIVERANCE WILL COME.

BY C. T. CATLIN.

I saw a way-worn trav'ler,
In tattered garments clad,
A struggling up a mountain,
It seemed that he was sad.
His back was burdened heavy,
His strength was almost gone,
But he shouted, as he journey'd,
"Deliverance will come!"

The summer sun was beaming,
The sweat was on his brow,
His raiment was all dusty,
And his step was very slow.
Still he kept pressing forward,
For he was wending home,
And he shouted as he journey'd,
"Deliverance will come!"

The songsters in the arbors
That grew beside the way,
Attracted his attention,
Inviting his delay.
His watchword being "Onward!"
He stopp'd his ears and run,
Still shouting, as he journey'd,
"Deliverance will come!"

I saw him in the evening
When the sun was bending low,
He'd overtopp'd the mountain
And reached the vale below;
His elder Brother met him,
His journey it was long,
And he shouted as it ended,
"Deliverance will come!"

His eyes were dim and heavy,
His body weak and wan,
Therefore his brother gave him
A couch to lie upon,
And closed the blinds around him
And locked him up alone,
That nothing might disturb him
Till deliverance should come.

Hope made for him a pillow,
And Faith a garment rare,
To wrap him in his slumbers
Till Christ his home prepare.
But when the dawn of morning
Broke in his little room,
He rose, and cried, astonished,
"Deliverance has come!"

Then I heard the song of triumph
He sung upon that shore,
Saying, "Jesus has redeemed me
To suffer never more,"
And casting his eyes backward
On th' race that he had run,
He shouted loud in glory,
"Deliverance has come!"

Original Articles.

For the Advent Harbinger.

ECCLESIASTICAL ORGANIZATION, LEGISLATION, &C.

BY A BIBLE READER.

Acts xv. 6.—And the apostles and elders came together for to consider of this matter.

Ver. 22.—Then pleased it the apostles with the whole church to send chosen men to Antioch with Paul and Barnabas, viz: Judas surnamed Barsabas, and Silas, chief men among the brethren:

Ver. 23.—And wrote letters by them after this manner: The apostles, elders and brethren, send greeting to the brethren which are of the Gentiles and Syria and Cilicia.

Ver. 28.—For it seemed good to the Holy

Ghost and us to lay upon you no greater burthen than these necessary things;

Ver. 29.—That ye abstain from meats offered to idols, and from blood, and from things strangled and from fornication: from which, if ye keep yourselves, ye shall do well. Fare ye well.

The above Scriptures, with their connection, are supposed to contain an account of the most distinguished ecclesiastical council, conference or convention, any where to be found in the New Testament: and probably more dependence has been placed on this primitive convocation than on any other in sacred history, as a supposed example or precedent, authorizing the multiplied and conflicting ecclesiastical combinations and legislation of modern times. And although for many years, heretofore, I have myself maintained the same position, a more thorough searching of the Scriptures, has since effectually convinced me to the contrary. My present object, therefore, will be to show briefly, by comparing the one with the other, that they are not at all parallel, and that the former does not at all authorize nor countenance the latter.

1. The principal actors in this primitive convocation, it appears, were the inspired *apostles* or "*prophets*" (Acts xv. 32), who had been appointed by Christ himself, personally present, and who had been thus expressly authorised to act in his stead, and in every capacity, after his crucifixion and ascension.

But certainly it is not so with modern ecclesiastical conventions. Not one of their members has been appointed expressly and personally by Christ himself to act in such a place, in his stead. Though if they are men full of the Holy Ghost, or spirit of Christ, with other appropriate qualifications, it is doubtless both their privilege and their duty in their *individual* capacities, to publish as far and as faithfully as possible the gospel of the kingdom. Neither does it appear that they had been legally appointed to such a work by any predecessors having received their authority from one another in a line of succession from the apostles of Christ to this time, for it is not manifest any where in the New Testament that Christ ever authorized his apostles to appoint others after them, nor that they ever pretended to authorize any as apostles, in order to perpetuate this office beyond the days of those appointed by Christ himself. I am aware that many think otherwise, but I wait for their proof which is inspired, which only is admissible on the question.

2. This apostolic assembly at Jerusalem, as it appears, was *not an organized body*—i. e. there was no examination of the testimonials of the members, for they had come together promiscuously, the apostles, elders, "and the whole church" (ver. 22), as Christians in the place at that time: therefore, they appointed no president nor chairman over the assembly, neither did they need any, having "the Holy Ghost" (ver. 28) present to direct, whose work was only to be done on that occasion.

And yet in modern ecclesiastical assemblies, or conventions, it is not so, because, first, there must generally be something like an examination of the individuals presenting themselves as members of the body, to secure the object of the meeting. Then there must be a regularly appointed chairman or moderator, and other officers with regulations of their own making, to prevent dis-

turbance and annoyance during the proceedings, and to give them influence; all of which, is like a tacit acknowledgment, or declaration on their part, that the guidance of the Holy Ghost in such meetings, is not as safe as that of their own appointed human regulations.

3. This apostolic assembly, it appears, did not pretend to exercise the *power of authorizing* men to preach the gospel of Christ, nor to take away the right from any to do so who had already been engaged in doing it; though as individuals they could and did give "the right hands"* of their "fellowship" to such as were set apart to the work by the Holy Ghost, as they could also withhold it, or withdraw from every brother that walked disorderly.

But it is not so with modern ecclesiastical associations, for they claim the right and proceed accordingly, to give authority to individuals by name to preach the gospel, as though they could not be properly authorized by the Holy Ghost alone to engage in the work. They also proceed to forbid or silence individuals from preaching, considered unworthy, as though there was no other way for the people to distinguish between the worthy and the unworthy, notwithstanding Christ has told us that we "shall know them by their fruits," as a more sure way of distinguishing.

4. This apostolic conference or council spoken of, it appears, did not undertake at all to dictate, nor even to advise their Gentile brethren at Antioch, as to any particular *articles of faith* necessary for them to believe, neither what ceremonies they should observe, nor how it was their duty to interpret the word of God, though it is true they did very kindly counsel them to "abstain from meats offered to idols, from blood, from things strangled, and from fornication," or from following the multitude to do evil in all particulars as I suppose the spirit of the gospel would explain this result of council. But if any prefer understanding the abstinence here recommended only in a literal sense, it might be inquired whether, under such an interpretation of the passage, its statement would be true. Or was it ever true, that Christian converts would "do well," even as allowed by "the Holy Ghost, merely by their literally abstaining from these three particular kinds of temporal food, and from this one particular sin, as mentioned in the advice given; for could not the greatest sinners do all this, and still do very wickedly? And would the Holy Ghost join in giving such mere carnal advice to young converts, when the express object of that deeply interested and holy assembly was rather to deliberate and act on the subject of the Christian religion, then just introduced at Antioch, and could they at the same time altogether omit that great subject in their advice? Surely it might seem otherwise.

On the other hand, the ecclesiastical combinations of the present day, seem to keep rather uppermost in view some peculiar class of opinions, wherein they differ from others, and although they may not always send forth a written creed or list of articles, for the guidance or use of others as to their faith and forms of religion, they generally seem inclined to exercise their united influence in doing nearly the same thing in some other way, as by able speeches, resolutions, or circulars, to be made public.

5. The above named apostolic assembly was

* Gal. ii. 9. Not a single "right hand," as in modern assemblies.

composed mostly of the "multitude" of believers, as "the whole church" of Jerusalem (vs. 12, 4, 22), who were as free to take an interest in it, so far as appropriate, as in case of the apostles and elders themselves, or, in other words, it was, in no sense, an apostles' or ministers' meeting.

But now, generally, ecclesiastical bodies, are composed sometimes of all ministers, or ministers and perhaps something like an equal number of lay members, chosen as delegates, who are expected of course to agree with and help carry out the measures of the ministers, who are looked up to, on such occasions, as the principal conductors of the business to be done.

6. The same assembly at Jerusalem, it appears, took no measures whatever which would naturally give any popularity to the office of the ministry, nor which would help in the least toward procuring for preachers the favor of unbelievers in their becoming supporters, &c.

But this cannot be said of ecclesiastical organizations generally of the present day. Though in their doings they do not expressly announce any such object in view, may I not modestly appeal to the long well known results of such proceedings, to decide whether they have not, after all, naturally and uniformly tended more or less to give reputation, influence, and even support to leading ministers in such meetings, and that, in part, too, from unbelievers; and whether there would seem now to be motive enough left for still perpetuating such meetings, provided they were actually to have a contrary influence?

7. The apparent exclusive object of the great convocation at Jerusalem, was to put forth their united influence, by the help of the Holy Ghost, then with them, against all sectarian conduct or division in the church or body of Christ, for they had just learned that a division was then seriously threatened at Antioch, concerning the mere ceremony of circumcision, under a false representation, that the apostles at Jerusalem had been the origin of it. Accordingly, it seemed proper for them unitedly, and as a body, publicly to deny it, and to counteract the influence of such a false impression. And in doing it, they simply gave a word of exhortation to their aggrieved brethren at Antioch for the preservation of union among brethren, as already noticed, which, had it been heeded by the church from that day to the present, it is difficult to see how it could have been rent into hundreds of conflicting divisions as at present.

And yet the apparent great object of ecclesiastical bodies now is diametrically the opposite of that primitive convocation, for they can not claim that they now meet to rebuke or check all division in the church of Christ, because, as supposed, every one of these bodies is but a part or the whole of a division itself, being met together in a combined capacity, even to strengthen itself as a division rather than to rebuke and abandon it, in their going back to follow the good advice of the Jerusalem conference, and so to "abstain" from wickedness in their obedience of the gospel as to be firmly united in heart and life with the whole household of faith, at present on earth, and finally in the kingdom of heaven to come on earth.

Therefore, from the foregoing considerations, it would seem that the ecclesiastical legislation of modern times is without a parallel, or a precedent in sacred history. I am aware, however, of certain passages of Scripture which are sometimes adduced as sufficient proof against certain positions now taken, though it might be premature to reply to them until called to it by one of an opposite sentiment.

New York, Oct. 5th, 1848.

The Egyptians at their feast, to prevent excesses, set a skeleton before their guests, with this motto: Remember ye must be shortly such!

For the Advent Harbinger.

"GABRIEL, MAKE THIS MAN TO UNDERSTAND THE VISION."—Dan. viii. 16.

What vision? Read verses 1-12, and the interpretation, in part, in verses 20-25. The vision, or view of the last three successive monarchies of earth, Medo-Persia, Grecia and Rome. How long this entire vision? Read verses 13-19, and we find the answer is, "Until 2300 days, and then the sanctuary shall be justified:" also, we there read that the 2300 days is "the last end of the indignation: for at the time appointed the end shall be." End of what? End of the indignation. What is the indignation? "To give both the sanctuary and the host to be trodden under foot" by the beasts seen in vision. What is the last form of the last beast that shall tread both the sanctuary and the host under foot? Read chap. xi. 36, and we are informed that it is the king of the abomination of desolation, who shall corrupt the wicked by flatteries; who shall cause those that instruct many to know their God "to fall by the sword, and by flame, by captivity, and by spoil, [1260] days," "even to the time of the end;" who "shall do according to his will; and shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, and shall prosper until the indignation be accomplished;" that is, until the 2300 days of treading down are finished. What is to occur at this time appointed? Then, commencing at that time, the sanctuary shall be cleansed and acquitted, or set free, from the beasts who have so long trodden it under their feet,—then, in that time of trouble, consequent upon cleansing the dwelling-place of these wicked nations, the host will be delivered,—yea, then, when the 2300 days shall end, even "at that time (Dan. xii. 1) shall Michael stand up"—i. e. take to himself his great power and reign, and accomplish the work of salvation to the host, and cleansing, acquitting, and restoring the dwelling-place.

The above brief sketch presents the plain harmony of the visions and interpretations to Daniel, so plain that the illiterate may understand.

I now proceed to as plainly present the true clue to an understanding of the termination of the 2300 days,—the vision for days," by which, brethren will see that we have not heretofore given heed to all that "is written" on this interesting subject. It is said that the sum total concerning the 2300 days, was explained to Daniel, as recorded in chap. 9—so that he was made to "understand the matter." The short message of Gabriel at that time is contained in four verses: chap. ix. 24-27, and only in part enabled Daniel to understand "the vision for days," as will be seen by reading the 1st verse of chap. 10, which verse refers to the 3d and last visit of Gabriel.—Gabriel's message on his 3d and last visit is recorded in chapters 10 to 12. True, chap. ix. 23, Gabriel said to Daniel, "I am come to show thee [the matter about which you are praying], for thou art greatly beloved: therefore understand the matter, and consider the vision;" but does it follow that Gabriel fully informed him at that time? Certainly not: for nothing is recorded at the conclusion of that visit, whether Daniel fully understood or not. But after some three years, Gabriel appeared to Daniel again, as recorded in chap. 10, and delivered the interpretation recorded chapters 11 and 12; and then, yea, and not till then, "it is written,"—"In the third year of Cyrus a thing was revealed unto Daniel; and the thing was true, but the time appointed was long [2300 year-days]: and he understood the thing, and had understanding of the vision." Where is the revelation of the thing recorded, which enabled him to understand the vision and that the time was long? No where, except in chapters 11 and 12. Gabriel was a

well-informed interpreter of the thing "noted in the Scripture of truth," therefore how did he word his text? Read chap. x. 14: "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision for days." The subject of his discourse was, then, to explain or give the history of the treading under foot of the host, or his people, during the latter days—that is, during the vision for 2300 days. Thus far, every candid reader must admit that I am correct, viz: that Daniel did not understand the vision for days, until Gabriel had completed his third and last visit, which was in the third year of Cyrus, and occupies the last three chapters of Daniel. In this last revelation we find a detailed series of kings and wars, closing up with the career of the abomination of desolation, which is given as a positive data from which to reckon on the "time, times and half a time," ending at the time of the end; and the entire vision for days ending with the reign of Daniel's Prince, the destruction of the beasts, the resurrection, deliverance and glorification of the host, and himself also, standing in his lot with them—all of which must have been well understood by Daniel, as referring only to the events to be fulfilled at the end of the world—and hence he understood that the time appointed was long. By simply the interpretation recorded in chap. 9, he did not understand the 2300 days. The conclusion of the whole matter with us, as it was with Daniel, is, to understand that treading down and its termination, by searching the last interpretation of it, as recorded in chapters 10 to 12 inclusive; and that reins us up to the subject of time, as it was summed up and assured by oath to the beloved Daniel. The foundation stone to be dug for and understood is found in chap. xii. 7, in connection with chap. xi. 33-35 and chap. vii. 25; that being understood, then, ye wise, understand, that you have found the date of the time of the end; and hence, at the end of 45 year-days, which will be also at the end of the 2300 year-days, "all these wonders shall be finished."

There are five events between A. D. 1798 and 1815 in reference to taking away the power and authority of the Papal See, to control the beast and horns, and cause them to make war in its behalf, which alike demand a careful examination. In 1798, the invasion of the Roman States by the French and imprisonment of the Pope; in 1801-2, the Concordate; in 1804, the crowning of Napoleon as Emperor of the West by the Pope, in disregard of the Emperor, Francis II., who then occupied the throne of the Western Roman Empire; in 1806, the substitution of the French Roman Empire in the place of the German-Roman Empire, and the consequent forced abdication by the Emperor Francis, of the throne of the Cæsars; and in 1813-15, the forced abdication, by the Pope, of his temporal supremacy over kings, and the final confederated supremacy into one power, or Holy Allied government, as God's Vicar general [instead of the Pope or the Porte] to rule the entire family of Christian nations, by which act the fourth kingdom (singular—one kingdom, although in ten parts) continued an unit, as it previously did for 1260 years when the ten horns being of one mind gave their power and strength to the Papal beast, which consolidated state enabled the "revealer of secrets" to declare the fourth kingdom an unit, although in the divisions of "feet and toes." As may in truth be said of the United States—it is an unit, a consolidated or confederated government—one nation, although in thirty parts.

I propose to examine, with brevity, but with care, the events in 1804 and 1806, in about two articles continued from this, if Bro. M. shall think proper to publish them. With this hasty sketch, I close this letter.

H. H. Gross.

New York, Sept. 31st, 1848.

For the Advent Harbinger.

"THE DOCTRINES OF THE BIBLE NOT OF HEATHEN ORIGIN."

This is the heading of the learned, elaborate, leading editorial in the *Advent Herald*, Sept. 23d.

As I am interested in the subject, and desire to see the *Herald* come out more fully, a few remarks may be allowed. It matters not, as to my duty, I conceive, who, or what is meant, beyond what is expressed; of that, we may all form an opinion from the circumstances of the case. The article asserts some well known facts, which have been published, in the recent discussion of this subject.

A man must be as stupid as sceptical, to assume or assert any such thing as that which the *Herald's* writer takes for granted has been done. Surely no one in our recent discussions has ever hinted that the "doctrines of the Bible are of heathen origin." Until some one *does* this, it is not frank nor manly, much less Christian, to insinuate it, and charge it on those who have exposed the heathen dogma of the immortality of the soul. If such a *covertly insinuated* charge is not contained in the article, it needs an expositor. It would have been grateful to the inquiring reader, if the writer had exhibited a sufficient consciousness of truth to tell who and what he was driving at. If it be not some things which are only *alluded to*, why has not the writer the candor to tell us *who* of us have ascribed the "doctrines of the Bible" to the heathen? As the popular doctrine of the soul's immortality is found frequently and plainly in heathen authors—as their writings contain it in its present prevailing form, long before it appears in the records of God's professing people—as the language of inspiration is in *flat contradiction* to that of the heathen philosophers, it has been said that the doctrine of man's natural immortality, or immortality in death, is of "*heathen origin*."

To this, no doubt, the writer refers. I shall take it for granted till informed to the contrary.

In reply, let me say, that in addition to the historic testimony, that the heathen derived some of their *purest* and *most elevated* notions from the original sources of inspiration, the following Scriptural evidence has been published. It is in all respects in advance of the *Herald*: "When they *knew God*, they glorified him not as God; they changed the truth into a lie (the true object of worship into a false one), and worshipped and served the creature more than the Creator!"—How did Pythagoras, Socrates and Plato, &c., know the existence of one God? Not by personal inspiration, surely—but through God's ancient people. They admitted it, but, like Socrates, the most remarkable examples of those whom the word here condemns, they sustained the absurdities of heathenism by both precept and example! Socrates said, "in matters of worship" that they should "govern themselves by *nomo poleas*" the custom of the city. He himself did thus. So did Plato, and the next most distinguished of the ancient heathen legislators and philosophers. Macknight, Rom. i. 18, 21, &c. &c.

These are facts which we who believe in man's natural mortality have brought out and published. The *Herald* has got them at last; and we should be glad, for it may be the stepping-stone to an higher and more Scriptural view. All that need be said is, to show that the conductors of that periodical should have seen and understood this class of facts, in their relations to the subject of immortality long since!!

The great point in application is this: if these great men, whom Paul puts down so low for *perverting the primal truth* of all pure religion, are as besotted or beastly as here described, it is morally certain that they were *unprepared* to step out in advance of all the prophets of God, in relation to the source or means of man's immortal-

ity. In conclusion, let me ask the *Herald*,

1st. Does the fact that the notions or traditions of the heathen, touching the true God—his creation, the deluge, &c., were derived from Scripture, prove that the doctrines they taught on *OTHER subjects* are divine?

If they "*knew God*" theoretically, and denied him practically, does it prove (as the *Herald* assumes, or *covertly insinuates*) that their views of man's natural immortality are Scriptural? If this is *not* your drift or aim, please inform us; if it is, then there is no connection between your premises and conclusion. It is labor worse than lost; it being *adapted* (though not designed) to *deceive* the uninformed.

2d. If the heathen philosophers derived their most exalted ideas of God from the patriarchs and prophets of Israel, does it prove that they also derived their ideas of man's immortality in the form they held them from the same source? Why, after the lapse of years, since leading facts in the case have been published, is this point *assumed* and *insinuated against the plainest historic and Scriptural testimony*? Is it not because there is no shadow of counter testimony? Is it Christian—is it rational to form such fictitious testimony, by evading the true issue—making out a false one, and them from *another* class of facts, begging the whole question?

3d. Is it not a fact that we can plainly trace the popular notions of man's natural immortality, or "the immortality of the soul," back to Cicero, Cato, Seneca, Plato, Socrates, Pythagoras and Thales—that they expressed the ideas *now held*, that they employed similar arguments in their support, and left them as integral parts of their writings or sentiments now extant? In addition to the examples already given, take these:

"Death, which *opens the way to immortality*, is by no means a subject of reasonable lamentation."—*Ennius, the poet.*

"Your two illustrious fathers (of Scipio and Lelius) are so far from having ceased to live, that the state they now enjoy can alone with *propriety be called LIFE*!" (John xi. 14; Heb. xi.)

"As the soul is evidently a simple, uncompounded substance, without any dissimilar parts or heterogeneous mixture, it cannot therefore be divided, consequently it cannot perish." (See 1 Cor. xv. 18.)

Zenophon represents the elder Cyrus, in his last moments, as saying to his sons: "If I am not mistaken in this my firm persuasion, you will have reason, when death shall have removed me from your view, to revere me as a *sacred and celestial spirit*." (Gen. xxv. 9, 10; Job xiv.; Ps. xvii. 15; Acts ii. 29.)

"I look on my departure out of (this world) not as being driven from my habitation, but as *leaving my inn*—a glorious day! when I shall retire from this low and sordid scene to associate with the *divine assembly of departed spirits*."—(1 Thess. iv. 13, 18). Cicero, de Senectute, pp. 254-260. Plato is made "the divine Plato."

4th. Is not the inspired account of man's creation, fall, death, burial and restoration by "Jesus and the resurrection" in utter and eternal contrariety to the above philosophy? Assumptions are as worthless as the whistling wind, which are based on ignorance of these facts, or on an insuperable prejudice against their weight in argument.

Prof. Whiting was referred to by the *Herald*, about two years since, as one able to impart light on this subject; but he would not comply with an urgent request to answer the plainest questions. The sum of all he gave *privately* to the *Herald* was that which encouraged them to charge the writer with falsehood, for quoting the principal parts, the leading idea of Donnegan's definition of kolazo. "It was done ignorantly in unbelief," I trust. Now if they *covertly insinuate* a

charge of a similar nature, which they dare not do openly—if they do it against the evidence of fact and Holy Scripture, it must be noticed as the case demands.

J. B. Cook.

P. S. The question relative to the extent of the prevalence of the doctrine of the immortality of the soul, may be judged of by the number of deified dead men, or demons, that were worshipped. Let the *Herald* tell their readers who Baal was, and how the heathen regarded Romulus and other founders of States, legislators and philosophers. Let them show that such "*gods*" as the Devil said sinners would "*become*," did not occupy the place in heathen worship that the Shaker Elders do in Shakerism, and Papal *saints* do in the apostasy.

It is *understood* and admitted, however, that the mass of the heathen never regulated their lives by any suitable regard to a future state in any form. The fact, and the *reason* of that fact, has been published by those whom that article is designed for.

The philosophic dogmas of man's immortality were "*not sustained by any solid proofs*." (Gibson, chap. 15.) Again, though the doctrines of Holy Scripture touching man's immortality by "Jesus and the resurrection" have "*solid proofs*," they are not probably believed by more than one in a hundred thousand. Such considerations as the above show conclusively that the writer in the *Herald* has *never digested* and correctly applied the facts which seem all at once so full of interest. If he *insinuates* that I (for instance, with others) am on infidel ground, or a falsifier of fact, he must rise earlier and *see farther* next time; otherwise, the insinuations will, if unrepented of, fall back on its author to his utter, eternal confusion!

While Bible doctrines have a *divine* origin, heathen doctrines are heathenish. It is no sin to say so. The doctrine of "*life and immortality*" by "Jesus and the resurrection," is of *heaven*! But the doctrine of immortality by, or in sin and death, is of heathenism—its ultimate origin is, however, of the Devil! (Gen. iii. 4, 5.) What Satan said, the heathen did—at least in imagination! Let the *Herald* assail this grand point or be still.

J. B. C.

New Bedford, Mass., Sept. 25th, 1848.

From the Golden Rule.

CRINGE AND CROUCH.

"Friends," says a minister of the gospel, "you will excuse me, if you please, I must be plain." Another minister who was accused of being too personal, apologised publicly, made confession to his audience, declared his innocence in this matter, that he had not been personal and never would be personal! Is not this temporizing most fearfully? Is not this lowering the standard of gospel truth; degrading the pulpit? Who were more personal than the prophets and apostles?—The Bible, the whole Bible is personal—singles out: "*Thou art the man*." "Ye stiff-necked and uncircumcised in heart, and ears, ye do always resist the Holy Spirit." Any apology here—any crouching? This message, though bold and manly, was delivered in love, melting, redeeming, overflowing! These home thrusts cut to the life, probe the conscience, wake the dead to life. This kind of preaching God crowns with approbation divine: sinners love it, Christians love it, every body loves it. This prophesying "smooth things," preaching to men in the moon, or at the North pole, what has it done? Lulled the conscience to sleep, even the sleep of death! If any man speak, let him speak as the oracles of God, "that God may be glorified through Jesus Christ." Dr. Bethune, speaking on this subject, says: "Most unworthy then of our place is that shame-facedness of manner, that obsequious, whi-

ning, deprecatory tone, which so often makes the preacher appear like the cringing beggar or a whipt child, and excites contempt for the very truth he dishonors." What! are we to be ashamed of the gospel of Christ? Do we shrink from the reproach of the cross? Need we make such feeling excuses for being nonest? Is there anything in religion to make its advocate "hang down its head like a bulrush," or that requires him to sing out his sermon through his nose to a very bad tune? What have we to fear from men? Should not love for them cast out fear? Was it thus Paul spoke before his judges; or Peter or Stephen before the Sanhedrim, or the noble martyrs at the stake? Was it thus that Calvin, and Luther, and Zwingle prevailed? If we tremble, as tremble we should, let it be at the awful presence in which we stand, the accountability we are under, the life or death hanging upon our lips. If we weep or our voices falter, let it be in sympathy with our Master's sorrows, the exquisite tenderness of the Spirit's promise, the deep anguish of wounded souls, the unspeakable misery of the lost, the dishonor done to God's holy name. The source of such passion ennoble it, dignifies its expression, and carries with it the hearts of our hearers. Any meaner cause of emotion degrades our minds, and makes us contemptible, if not ridiculous. No wonder that men respect the ministry so little—they show so little respect for themselves.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, October 14, 1848.

HEED THIS!

We are sorry to say that but few have heeded our just and urgent calls for cash. Why we are thus treated we know not. Certainly, *many* owe us for the Harbinger. To all such, we say, If you have any regard for justice, and wish the HARBINGER continued, you will pay all, or part, of what you owe, *immediately*. If you cannot, inform us, that we may know on what to depend. *Poverty* may put it beyond your power to pay, but it cannot prevent your writing, and telling us what you can or cannot do.

We ask, Shall the HARBINGER be embarrassed and crippled for want of its honest dues, or shall it *at once* be freed from such impediments, and the heart of its publisher be made glad, by the prompt payment of *all* his patrons? We ask every one to decide this matter without further delay. But before you decide *not* to pay, deal faithfully with your conscience, in your closet, before your God; and when you shall have done this, give us the decision, and we will abide by the same. If it shall be to pay, we will credit the amount you may send: if you decide that you cannot, we will discharge the debt.—This is fair: and if you do not comply with one of these propositions, you certainly will be at fault.

☞ All who will pay *now*, will be charged only *Seventy-five Cents* on the present volume; but all who delay until we send bills, will be charged *One Dollar*. We want the pay *now*.

☞ We hope the proposed series of pamphlets, and Bro. Pinney's "Purpose of God," already published, will not be forgotten. Say how many you will have.

Let it be remembered, that we do not propose, as the Herald insinuates, to issue a series of pamphlets exclusively on subjects not pertaining to—what even they call—the Advent faith. The one already published by Bro. Pinney is not on disputed questions. And the *first* we propose to issue is designed to be

chiefly devoted to what the Herald calls the Advent faith; they might have known this when they gave the wrong insinuation; for it is published in our proposals for issuing the series of pamphlets. It is due to the cause of truth to correct such mistakes, and we hope they will see it their privilege to do it.

☞ Our time has been so much taken up with the recent sickness and death in our family, that some other duties have necessarily been neglected. Our correspondents will understand this. For this reason our regular number on the true grace of God does not appear this week. We hope to be able to prepare it for next number.

☞ The effect of our recent Tent Meeting in this city has been very good. It has brought many new hearers into our meetings, a number of whom have become active, strong and joyful in the faith. We have not seen a better state of things pertaining to our meetings, for a long time, than now appears to exist: for which we feel truly thankful.

"PERFECT COMMANDER!!"

In the last "Herald," Bro. J. P. Wethec, in speaking of Bro. J. V. Himes, says:—

"In a word, he must be regarded as a perfect commander," such as we should expect God to raise up to fill an important station" &c.

This proclamation appears under the editorial department, and apparently has the approbation of the editor. Our Bible calls Christ a "Leader and Commander," and "Perfect." But that any man in these last days has been raised up to be a "perfect commander," over God's people, we have our doubts.—Yet, if inspired evidence can be given, of his divine right and authority to command, we will, most cheerfully, obey. But, until such evidence is given, we shall acknowledge none but CHRIST as a PERFECT COMMANDER. Call no man Master, or Lord, for ye are brethren.

ANNIVERSARY CONFERENCES.

DEAR BRO. MARSH:—Your remarks are before me.

1. The first thing you say is, "Rebuke a wise man, and he will love thee." Hence, if the brethren of these conferences are wise, and if we really have administered chastisement, punishment, affliction for the purpose of restraint and correction, they will love us for the act."

Let us try this principle. Would a child (a wise one, even), love a parent who should, from day to day, "chastise," punish, "afflict" it, the child having the consciousness, that there was no just ground for such a course on the part of the parent? I should very much fear, should I treat my children thus, instead of provoking their love, I should provoke the opposite—their hatred. The apostle tells us, Col. iii. 21, "Fathers, do not exasperate your children, lest they be discouraged."

Just so with us. We have the consciousness of having done right. Now brother, show us by the word of the living God, that we have done wrong, and I for one will receive the "correction," and thank you for it. But I shall continue to call for the only STANDARD OF FAITH and PRACTICE:—the Word. By that, I am willing to be measured; but I am not willing to be measured by any *human* standard. We take it for granted that we understand our duty, in the light of God's word. Under this impression, you and I, and all who love God, go forward. Suppose I should meet Bro. Marsh, and condemn him for editing a newspaper (and by the way, perhaps quite as good an argument could be made out against newspaper editing, as against conferences), methinks you would call for my authority, for so doing. Just so in regard to meeting in conference. Here we stand, and must continue to, till we are weighed in the balances of God's sanctuary.

2. But Bro. M. has "felt no disposition to use the rod," not "even with the most careful hand, neither have we [he] done it." "It is their *acts* we have

called in question." Just so. What then? Can you call my "acts" in question, and let me go? If you will, I will cease to "complain." That looks to me too much like the universalist dogma, that God will destroy the sins of men, but let the men—the sinners, go. What goes to make up a man's character, at least with his fellow men, but his *acts*?

When Nathan presented an abstract principle, to the royal transgressor, he little dreamed that he was condemning himself, in condemning it: But when the man of God said, "Thou art the man!" he began to learn that abstractions, even, might become concretions—that in condemning the "act" of a fictitious character, he had condemned himself.

On the same principle, will the Judge of living and dead proceed, when he sits on the throne of his glory. See Matt. xxv. 31-46. He will not justify the "acts" of the righteous, but let the doers remain condemned. Neither will he condemn the "acts" of the wicked, but let the doers remain uncondemned.

3. What you say about "poor, fallible *self*," will apply just as well to the apostle Paul, as to me, or other brethren, implicated. See his epistles to the Corinthians and Galatians.

4. You "wholly disapprove of complaining at the investigation of our public acts." So do I, if they are "investigated" by God's rule and line. But unless these are used, we shall both "complain" to him who used it, and to our Father in heaven.—Moreover, I desire "to stop" *all* such "free discussion," knowing it is calculated to "gender strife." Try us by the word and we will submit.

5. "Bro. Needham" not only "thinks," but he knows "that no permanent organization of conferences exists." So does every brother and sister, who were present. An attempt to prove that it does, must be a harder case, than that a dead man is alive. Bro. M. still thinks, "from certain *facts*," he is correct. What are those "facts"? If they are found in your remarks, they amount to this; that ever since Oct. 1840, there have been a series of *meetings* of brethren and sisters, spontaneous gatherings, in different parts of the United States and Canada, to *confer* about the cause of our soon expected Lord, and when they have done what they found to do, they having dissolved, or resolved themselves back again to their original elements, still exist in their elementary state and because those elements still exist there is a liability, if time continue, to come together again, and then there *may* be a "permanent organization," for two or three days, and they *may* abuse their liberty, and undertake to legislate over the consciences of their brethren, as others have done before. Now, I "venture to predict, that," if the brethren in Rochester, who met last Lord's day, live till another, they will "appear" to "carry forward" the same worship, they had last Lord's day. But have there never been any abuses, in the meetings of the brethren, in Rochester? Why, then, does not Bro. Marsh warn them against coming together, at all? O, but these meetings are appointed of God! Well, prove that those you condemn are not. Who shall say when and where the disciples of Christ may hold a meeting? Who shall say what the character of the meeting shall be, i. e. what measures shall they adopt, or reject, so long as they do not infringe, *in the least*, on the rights of others, save themselves alone. If your arguments, based on such premises, are good in one case, they are in all, and the principle carried out would sweep every meeting from the world.

6. "But it is not the mere existence, or *annual assembling*," (here is a precious confession) "to which we object, but its *acts*." These acts, or some of them, we have shown, are contrary to the spirit and letter of the word of God. What act? Where? I have not seen it. When I do, I shall not "attempt to disprove" it. I shall have nothing to do but submit to the authority of the Word, and until I do, I have nothing to do in the matter, but call for that word.

7. A "rule of action" is a law. I deny that we "have devised, matured, adopted, and sent out for the adoption of the church of God" any "rule of action," any more than Bro. Catlin and Miller have in their letter in the last Harbinger. They have proposed a plan, (a *rule of action*, according to Bro. Marsh) for their brethren ("the church of God") "to adopt, the better to carry forward the work of God. So have we. Bro. M. says Amen to this, but condemns the same principle, when adopted by the

Elders and brethren, assembled in Boston! Perhaps it alters the principle, when but two Elders "devise mature, and send out the rule of action" (?)

8. "If the Bible, or early church history, furnishes any evidence to justify ecclesiastical conferences, we would like to see, and publish it." You shall have an opportunity. I can show it in a shorter time than you penned that sentence. Read Acts xv. 4-29. Did they not *confer* together? If they did not, we did not. Was it not "ecclesiastical"? Let us see. *Kalco*—to call. *Ekkalco*—to call out, i. e. of the mass, to convoke. *Ekklesia*—any assembly, so called out, or convoked. *Ekklesiastikos*—pertaining or relating to the church. Was not the "elders and brethren" so assembled at Jerusalem, an "ecclesiastical conference"? If they were not, two and two are not four, and two things that are *alike*, are *unlike* each other.

I may have failed: for Bro. M. says, "No such evidence shall we ever receive; for the very good reason that it does not exist." Well be it so. I shall succeed in producing it to others. There are minds that read the Harbinger, who have not already judged that the xvth chapter of Acts is not in the New Testament. With such I shall succeed.

9. One point had escaped my notice. You say, "It does not belong to me [you] to prove a negative." Let us try the rule. Suppose I say Bro. Marsh does not own the type on which his paper is impressed, but publish to the world that it is mine. Would you feel yourself bound to give it up till I had proved a negative? i. e. that it was *not* yours? Suppose some scoundrel claims my coat—drags me before a Magistrate, do you think the court would oblige me to prove an *affirmative*, i. e. the coat was mine, on the mere claim of the villain? Who ever heard of a man's being called upon to prove his innocence, until some evidence appeared, of his guilt? So then, on Bro. Marsh's principle, every loafer in Rochester might take it for granted that your coat is not your own, and if strong enough strip it off your back, and no law could touch them, for they are "not bound to prove a negative!"

One word more, and I will dismiss the subject forever, unless you depart from your principle. Believing that I have already established the principle, that I have a right to wear my coat—live with my wife—govern and protect my children, till somebody proves that they are *not* my own, I do not feel called upon to prove that they *are*, and shall continue by God's grace as heretofore, to wear, enjoy, comfort and protect till dismissed of the Master, not caring to trouble myself about any questions that may be raised about these matters.

Yours, as ever, waiting for the Lord,

G. NEEDHAM.

Albany, Oct. 2, 1848.

REPLY TO BRO. NEEDHAM.

DEAR BRO. NEEDHAM:—On your first specification we simply remark, that we are a little surprised that you should seem to prefer to be represented, in this case, by the figure of exasperated and discouraged children, unjustly rebuked, rather than by the wise man rebuked. We think you did not fully see the bearing of your figure when you selected it.

2. On this specification we say, that your remarks, in the abstract, are correct; for God will most assuredly judge men according to their works, or "acts." But the question is, *What acts* will be considered criminal? Some acts, we think, will condemn some, that will not others, and some acts will condemn the same person at one time that will not at another. It is the *motive* of the actor that gives character to the act. For instance: A man designs to shoot a serpent, but, unfortunately, kills a man. Another designs to shoot a man, but fortunately, kills a serpent. Now, all know who is condemned in these cases. It is the one who *designed* to murder, or kill a man. Our brethren of these conferences designed to do right; but, we think, erred in their acts; we do not, therefore, condemn them. Your reference to David and Nathan justifies this conclusion, instead of your view of the matter: for it was David's *design* that made his acts criminal. The motive always crowns the act.

3. You are correct relative to the application of our remarks on "poor, fallible *self*." We should have been more explicit; for we designed them for general as well as individual use.

4. On this specification we do not differ in principle: the only difference between us is, you think we have not investigated your acts "by God's rule and line," and we think we have. We leave those who have read our articles to judge.

5. You say you "know that no permanent organization exists." Nominally, or in word, you are correct, but, in *fact*, we think you are mistaken.—We hope however that time will prove you correct. But you seem to fear that it will not; from the fact, that you endeavor to justify the thing, should the Conference convene again next Spring. This you do by referring to our meetings in Rochester. But our stated meetings is an example which does not help your case. There is no analogy between the two. It is no reason why unscriptural conferences should be organized, because the saints in Rochester steadily meet for worship, according to the express command of the Scriptures. We may misunderstand you here: for we see that you call these conferences "a meeting." If you mean simply a religious meeting, as the phrase is commonly understood, your arguments are superfluous; for we have not opposed such meetings; but if you mean such conferences as we oppose, then your terms are inappropriate, and calculated to confuse more than to shed light upon the mind. Let us not only *try* to understand each other, but call things by their proper names in order to prevent a misunderstanding.

6. Do you *glory* in a brother's confession! So the words "precious confession" seem to indicate. But not too fast here; for we have seen no cause to confess in this case, neither does the meaning of our words imply it. "*Mere*" signifies, "*distinct from any thing else*." (Webster.) In this sense, we have not objected to the *annual assembling* of these conferences; but their *existence—together* with their acts, we have objected to. You ask, "What act" is contrary to the letter and spirit of the word of God? and "When" have we shown it? and add, "I have not seen it." Please carefully review our articles on Anniversary Conferences, and it does appear to us, that you will find the 'What' and the 'When' that you say you have not seen.—We have just looked those articles over, and are surprised to hear you talk as you do. We would make quotations from them to show your mistake, if they were not fresh in the minds of our readers, and within their reach: they can read them again, which we request them to do, and decide who is in the right in this case.

7. Suppose the measures of these Conferences are no "more" a "rule of action" than the proposition of Brn. Catlin and Miller, what then? Does that make those measures right? No: for those propositions may be wrong also, and two wrongs can never make a right. But the propositions of Brn. Catlin and Miller, and the measures of these conferences, are *not* the same: there is a wide difference between them. The one is simply a proposition to purchase a certain amount of tracts and books.—While the other consists in the resolutions of an organized, unscriptural conference, the work of which was, to define sin, interdict error, appoint committees for missionary and evangelical purposes; devise plans for raising and disbursing funds; call ministers into the field, appoint them to their work, pay them for their services, and deciding that defensive war is justifiable!!! &c. &c. If there is no difference in these two cases, then we judge incorrectly. We hope, however, that Bro. N. and all others interested will carefully watch and critically examine the proposed acts of Brn. Catlin and Miller;

for they are fallible men, and may depart from the right way, as many others have done.

8. Your criticism on Acts xv. 4-29, abstractly, is all well enough; but what use you design to have made of it we are at a loss to determine: for you say you know that no conference exists—then speak of it simply as "a meeting," and then attempt to prove that *ecclesiastical* conferences are right. Now we cannot suppose that you are laboring to prove the correctness of an organization of that which you say does not permanently exist, nor that an ecclesiastical conference is simply "a meeting;" we shall therefore not notice this proof further, until we more fully understand you. And that you may fully understand us, we repeat again, as we have repeatedly in substance said before, that the conferences we oppose, are of the character of the conferences, synods, assemblies, councils, &c. &c. among the sects of these last days. And if Bro. Needham, or any other, has any proof, either from the word of God, or the early history of the church, to justify them, we would be glad to see it. But no such proof will be given, for the very good reason that it does not exist.

9. Relative to proving a negative, you certainly are in the mistake, as every example you have given will show. Should you claim my type, before you could obtain them, or their value,—instead of proving the *negative*—that they are *not* mine, you would have to prove an *affirmative*, viz: that they are *yours*. The court would not call upon *you* to prove the coat was yours; but it would be the work of the "scoundrel" claiming it, to prove "an affirmative," viz: that the coat was his. No man in our courts is called upon to prove his innocence, but his accuser is called upon to prove an affirmative, viz: that his assertion, that the man is guilty, is true. The "loafers in Rochester" are not required to prove a negative, and still we are not afraid of their taking our coat; for even *they* very well know, that they would be called upon to prove an affirmative, viz: that the coat IS THEIRS, and this they can do no better than you or others can prove the conferences we oppose *are* right. Should a man claim your wife and children, *he* would be called upon to prove them his, instead of your proving them not his.—But enough on this point: for the light in which we have presented the matter, we think must fully convince you, and all understanding minds, of your mistake, which we hope you will feel free to admit.

Finally, we are still decidedly of the opinion that it justly belongs to the movers and defenders of these conferences, to try at least to justify their acts by bible evidence, instead of calling upon others to prove them incorrect. All new doctrines and measures, pertaining to the faith and practice of the church, should be accompanied with good evidence. In the case under consideration none has been given. But still some are tried with us, because we do not quietly and tamely fall in with those human measures. We are sorry to try our brethren, but we had rather grieve them a thousand times and please our God by a strict adherence to his truth, than to please them once and offend our God, by departing from his word. If these conferences and the measures our brethren have adopted are in accordance with the word of God, it is not only an easy matter, but their duty, to give the proof. As fellow laborers, as brethren, as ministers of the gospel, and as Bible Christians and advocates of the Bible as an all-sufficient rule of faith and practice, we call upon them for the proof; and until they attempt to comply with this just request, they should not complain at our rejecting their conferences and conference measures.—We cannot act in matters of religion without *faith*. We cannot have faith without *evidence*. No evidence has been given, that these conferences and

conference measures are scriptural Therefore, we have NO FAITH in them.

TENT MEETING.—The meeting appointed at Martin's Hill, Oct. 18th, is to be a Tent Meeting. Bro. Bywater thinks several more tent meetings may be held this Fall, before it will be too cold to continue them. The tent can be made comfortable in cool weather by the use of a stove.

We are glad to say that thus far these meetings have been attended with a special blessing: hence they should be encouraged to continue them as long as they can be made productive of good.

Bro. Forrester—We know nothing of the man of whom you speak. He may have apostatized according to report; for there ever have been apostacies from the best of causes, and such departures from the right way, by those who were once apparently grounded in the truth, should loudly admonish us to take heed unto ourselves, and remember that we stand by faith.

Obituary.

"Them which sleep in Jesus will God bring with him."

Phebe Ann Brewster.

DIED, at our residence in this city, on the 4th inst., PHEBE ANN BREWSTER, in the 32d year of her age.

She had lived with us for several years, until some time in June last, when she closed her services, with the expectation of soon returning to Galway to visit her mother and friends. She, however, was induced to spend a few weeks in a family where several of the members were sick with the dysentery which has proved fatal to many in this city the past season, and by some is thought to be contagious.—She, however, closed her labors there, and came to my house for her trunk, with the expectation of starting on the morrow for home. But she was taken down with the dysentery and consequently could not go.

Unfortunately she refused medicine for nearly a week, when the disease had become so malignant that medicine would not remove it. No pains was spared in watching over her and administering to her wants by day and by night, until her sufferings closed.

She talked freely about death, gave directions about her effects, and funeral, expressed a readiness and willingness to die, and said she should not have to sleep long. Her funeral was attended by many of her friends in the city, and her remains deposited at Mount Hope, the city burying ground, to wait a resurrection to life, in the first resurrection.

May her infirm and widowed mother and bereaved relatives, be ready to meet her with joy in that world where there will be no death.

DIED, in this city, of dysentery, the 9th inst., LESTER BRADNER, son of J. F. and Caroline Orton, aged 15 years.

He had professed a hope in Christ for several years, and at times was deeply devoted to the cause of the Lord. His youthful mind however was sometimes diverted from the right way, which in some degree was the case at the time he was taken sick. But when he became sensible of his condition, after some conversation and prayer with him, by his parents and friends, he sought the Lord with all his powers, and found him to the inexpressible joy of his heart, so that in his dying hours he was enabled to shout praises to his name. His ardent prayer was that the family of which he was a member, might be an unbroken family in the Kingdom of

God; and his last words were, "Thy Kingdom come."

His funeral was attended by many of his friends and brethren, and a short discourse delivered by the editor from the following text: "Wherefore comfort one another with these words." After which his remains were conveyed to Mount Hope, there to rest until waked to life in the resurrection morning.

The bereaved family deeply feel their loss, but they do not sorrow as those who have no hope; for they have the fullest assurance that their son and brother will soon have a part in the first resurrection, and live to die no more.

Correspondence.

From Sr. M. K. Chapman.

DEAR BRO. MARSH:—We are now enjoying a precious visit with the dear colored brethren and sisters in this place, and I can truly say I never saw a more devoted people. They are generally very intelligent, exceedingly pious, and strong in the faith of speedy redemption. Their houses and tables are not inferior to the whites, as some of our ministering brethren who have lately visited them can testify. Never since I became a pilgrim (having no place on earth I call home) have I met with a warmer reception, and enjoyed more real pleasure than in the society of these dear children of God.—I do praise the Lord that with him there is no respect of persons. Yesterday we met these dear friends in their meeting house, and Mr. Chapman gave them the evidences from the Bible, and the signs around us, of the soon coming of Christ.—They seemed to rejoice in the prospect, said it was meet in due season. We felt we were with our Father's children. Last evening they all came together at a private house, and were again addressed from the sure word of prophecy. That season will not soon be forgotten. Several individuals confessed their faith in the soon coming of the Lord, who had never before done so. Others were revived.—One poor sinner with heartfelt penitence begged the prayers of the children of God. She also cried for mercy, and found peace in believing. The place was a Bethel to us all. The meeting lasted until midnight. We were loth to part, but did so with a blessed anticipation of soon meeting in the general assembly and church of the first born; the foretaste of which we felt that evening. I thought, while in that meeting, of some of our advent friends, who if they had been there, and heard the prayers and exhortations as they were delivered from those veteran soldiers of our coming King, their prejudice against color would have been thrown to the four winds.—Praise the Lord for the love and union we feel with these dear children of God, and for the joyful expectation of having their society on the new earth. We expect (if time continue) to spend part of this week and the coming Sabbath with the remainder of the same tribe (being the Naraganset) in South Kingston, then commence our return West through the States of Conn. and Mass.; as Mr. Chapman has promised to perform some labor in various places among the scattered flock.

We do feel that the Lord of hosts has been with us since we left the dear friends in Wolcott last June. We have trials of course to meet, but the truth has been blessed to the good of many. Souls have been converted from sin, and now love the truth. A few in almost every place are gathered from the nominal Jacob, whose glory is gone agreeably to Isa. 17: 6. We discover in almost every place, those who are looking for the Lord, are girding on their armour anew and getting completely equipped for the last onset, while the great mass,

ministers and people, are looking on the great commotions in the old world as the certain signs of their Glorious Millennium, when Christ's spiritual reign will commence! O how blind, how ignorant! what a snare they will soon be caught in! Well might the spirit of inspiration exclaim, "Yea, the stork in the heaven knoweth her appointed time, and the turtle and the crane and swallow observe the times of their coming, but my people know not the judgments of the Lord." Jer. 8: 7. Peace and safety is the cry, as the beloved Paul told us it would be in Thes. 5: 23; but sudden destruction will come and they will be caught in that dreadful snare.

Brethren and sisters in the faith of the soon coming of Jesus, take heed lest your hearts get overcharged: O, I fear some of you do not realise your nearness to the judgment, to eternity. Be holy, be just right. So you will hear that welcome plaudit, well done. What a time we are now in, the nations are getting angry, and God's wrath is about to be felt by them. The saints are about to be redeemed, and the wicked to be destroyed! I feel deeply my dependance on God. O my advent sisters, when you have all your children around the social board, and your hearts are gladdened by their joyous smile, think of and pray for your unworthy sister whose children (three in number) are separated from me and apart from each other, and I a pilgrim with my companion, traveling over the land, and in my humble manner doing all in my power to arouse a wicked world and slumbering church to a sense of their condition; but my trust is in the God of Daniel. Michael will soon stand up, and then through the blessing of Christ I expect deliverance. The Lord bless you, Bro. Marsh, with wisdom to feed the flock with suitable meat, and soon you will, with the rest of the faithful watchmen, get your crown.

Yours, in hope of eternal life,

MARY K. CHAPMAN.

Charlestown, R. I., Oct. 2, 1848.

From Bro. J. B. Cook.

DEAR BRO. MARSH:—The camp-meeting in Dartmouth, near New Bedford, was one of great interest. It began by reading a few promises, which are adapted to empty the believer of all self-dependence, and cast him on God Almighty as his only hope. The brethren fell right into the channel of mercy—they seemed of one mind and spake "the same thing."—The blessing came down at once; we had no effort to get up an interest; divine grace flowed from heart to heart: we were all melted into tenderness and tears; we felt that God was, through faith, our present Father—Jesus our Redeemer, and the Holy Spirit our Comforter. We could say—

"In such a frame as this,
We'd sit and sing ourselves away
To everlasting bliss,"

at the coming of our blessed Lord!

Brn. Bachelor, White, Turner, Bellows, Campbell, Macomber, Brewer, Weston, and others beside the writer took part in the services. The interest was continued with little or no abatement from Tuesday morning till Sunday evening. Good order was generally preserved till the close. On the last evening to avoid the throng which came uninvited (our public meeting having closed), we went into the house of Bro. Wilson. There we had a very sweet, heavenly season.

So far as we could judge, the meeting was one of the best ever attended, in like circumstances. The brethren dared call life, life, and death, death, as freely as they called the coming of Jesus, the coming of Jesus. Praise the Lord, O my soul! God did not think as did a brother in Boston, that "they deserved to be broken up!" No, he smiled and greatly blessed us. Glory to his name! J. B. Cook.

New Bedford, Mass., Sept. 25th, 1848.

Bro. Wm. Sheldon, of Chateaugay, N. Y., Sept. 10th, 1848, writes:

While beholding the condition of the nations, I am constrained to believe that the judgment of that great day is about to be ushered in upon us. I believe what is done must be done quickly. Brethren, do we consider that we are putting forth the last effort to save souls? Do we realize that our last exhortation will be given, and our last prayer offered in their behalf? Are we doing all that God requires of us? O solemn thought! Is Christ so soon to leave the mediatorial seat, no longer to intercede for sinners? Yes, he will soon come as a Judge! He will come in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. O that a few more might be constrained to accept offered mercy before it is too late. We cannot consistently expect a time of great revivals, for we are in the gleanings of the harvest. Soon, yes, very soon, we shall hear the trump of God sound and see the sleeping saints arise from their dusty beds and in a moment, in the twinkling of an eye, we shall be changed, and together with them we shall be caught up to meet our Lord in the air.

Bro. Hiram Hill, of Saratoga Springs, Sept. 27th, 1848, writes:

I am daily expecting to see the King in his beauty. Yes, my dear brother, notwithstanding we have been disappointed, and many have made shipwreck of their faith, and turned aside unto fables, I am strong in the faith that He that is to come, will come and will not tarry. My soul says, come Lord Jesus and come quickly. Those of like precious faith are few and far between in this section of country, but I believe there are a few that are looking for and loving the appearing of the Savior. May the Lord increase our number, and our faith, that we may be enabled to wait patiently for our release from this sin-cursed earth, and be prepared to join that innumerable company, on the new earth.

"O glorious day, O blessed abode,
I shall be near and like my God."

I wish some of our lecturing brethren would make it in their way to visit us once more at Saratoga Springs. We will try to entertain them as well as we can.

From the Advent Herald.

Letter from Father Miller.

BRO. HIMES:—I herewith send you a letter which father wrote with his own hand, without being able (his sight being so much affected) to see a word of it after it was written.

W. S. M.

DEAR BRO. HIMES:—Permit me to write a few words, although you may not be able to read them. Yet it may fill up a lonesome hour or two of many a wearisome day, to think I have indited some of my thoughts to my old brother traveller.

It would indeed be a sad and melancholy time with me, were it not for the "blessed hope" of soon seeing Jesus. In this I flatter myself that I cannot be mistaken. And although my natural vision is dark, yet, my mind's vision is lit up with a bright and glorious prospect of the future. When I hear of the noise and commotions among the nations; when I have notice of the changes in the old nations of the earth, and the breaking away from antiquated customs and prejudices; when I learn of the risings of men, and of the struggle that is going on between three grand divisions of the political world, one of which has, for many ages, had the dominion of the world, and each in its turn, I am reminded of the three unclean spirits in Rev. xvi. 13. These unclean spirits are not living, or personal agents, but

principles, or the spirit which actuates the three great powers of the earth, each of which, in its turn, has had the ascendancy in the world. The three spirits are said to proceed from the mouth of the dragon, from the mouth of the beast, and from the mouth of the false prophet. The dragon is, in my humble opinion, the representative of despotic, or arbitrary power, however or wherever exercised, even by the subjugation of our fellow-creatures to slavery. The beast I understand to be the representative of what are termed limited or legislative monarchies and republics, which enslave the minds of men by the popular voice. The false prophet personates all ecclesiastical bodies which make men bigots, and enslave the souls of men. In one or other of these classes every worldly man's spirit is engaged; and that these three principles are now struggling for the universal supremacy, is not to be doubted. This is, according to the Scriptures, to be the last struggle, the last great battle of the world. Then will come the final conquest, and Christ will put all his enemies under his feet. Each of these three great powers will have its specious and plausible arrangements, so as to deceive, if possible, the very elect. They will form Satan's last sermon, which, like his first, will prove a lie,—for God has not spoken it. Each party is promising its votaries a glorious victory, and a millennium suited to their desires. Despotism promises the world universal peace, whenever the world shall be subject to the will of one man. The advocates of popular liberty anticipate peace, as soon as the whole world shall be republicanized. And the various religious sects promise the world a millennium, as soon as it is converted, each one looking on it as essential that its tenets be embraced. It is thus that the three spirits will deceive the whole world. I think all must agree that the struggle has commenced for the mastery: and we all know and believe that victory will terminate on the side of the Lord of hosts, and that Jesus will then establish his kingdom on the earth, under the whole heaven, and all dominions shall serve and obey him.

I hope that none who are looking for Christ will be deceived, and aid or assist these unclean spirits in their work of gathering the whole world to their final and fatal overthrow and destruction. Beware, my brethren, how you follow either of these spirits, for they are unclean. You may not be tempted to follow the despotic and slavery party, and yet be caught by the cry of free soil, free speech, and free press. Be on your guard against every effort to draw off your mind from the coming of Christ; resist every plea, no matter how plausible it may appear, to induce you to step aside. Remember that you are strangers, seeking a better country. And I pray God that you may be preserved blameless to his coming.

Yours in hope, WM. MILLER.

Low Hampton, N. Y., Sept. 14th, 1848.

Conferences, Campmeetings, &c

Conference at Centerville.

A conference will be held at Centerville (just below Painted Post), Steuben Co., to commence on Friday, the 27th inst., at 10 A. M., and hold over the Sabbath. Bro. C. F. Sweet of Pa., and the writer are expected to attend. Brn. Pinney and Bywater are requested to attend.

G. W. STOCKING.

Conference at Martin's Hill.

A conference is appointed to be held at Martin's Hill, Catlin, Chemung county, at Bro. Richard House's, to commence Oct. 18th, and hold over the Sabbath. Brn. Pinney, Bywater, Burnham, and others, are expected to attend. A general invitation to all is given.

Meeting in Oswego, Ind.

There will be a General Meeting in Oswego, Kosciusko Co., Ind., commencing Thursday, Oct. 26th next, Providence permitting, and hold over to Monday. We hope that many of the faithful may be in attendance, and receive a blessing.

In behalf of the brethren, E. MILLER, Jr.
N. M. CATLIN.

Appointments.

Bro. JONATHAN WILSON, the Lord willing, on his return from his eastern tour, will preach at the following places:—

Rochester,	Sunday,	Oct. 15.
Lockport,	Sunday,	Oct. 22.
Buffalo,	Monday,	Oct. 23.
At home,	Sunday,	Oct. 29.

Providence permitting, the undersigned will fulfil the following appointments:

Lodi, as Brn. Oaks and Sutphen may arrange, evenings 24-26.

Cooperstown, at Bro. Babbitt's or in Toddville, as Bro. D. Babbitt may arrange, Sunday, 29th.

Cooperstown village, as Brn. McEwin and Tyley may arrange, evenings 31st, and Nov. 1 and 2.

Manlius, (will Sr. Blood give the notice?) Sunday, Nov. 5th.

Deruyter, 7-10.

Homer, 12-14.

Auburn, evenings 15-17.

Seneca Falls, Sunday 19th.

Geneva, evenings 20-21.

Canandaigua, evenings 22-24.

Rochester, Sunday, 26th.

H. H. GROSS.

Business Notes.

G. Needham—A. G. S. and L. G.'s accounts were adjusted on book.

G. Storrs—They were received. Hope to be able to send soon.

J. P. Weetsee—The pamphlets and \$3.50 have been sent by Express to Albany, care G. Needham.

G. Dillabough—We cannot send pamphlets by mail into Canada. What then shall we do with Br. Werden's dollar?

E. Wetmore—The pamphlets for Springwater will be sent by private conveyance the first opportunity.

J. C. Bywater—Have none of Weetsee's. We have therefore credited D. Barber, M. Williams and T. Griswold on Harbinger.

G. D. Stewart—It is the only one that has been made, and was executed with a pen.

Bro. Pinney's pamphlets—The Purpose of God—can be had at my store, Hartford, Ct.

A. CLAPP.

Donations:

TO SEND THE "ADVENT HARBINGER" TO THE POOR.

(Free papers, 348. Am't per year, at 75 cts. per Volume—\$512.00)

Previous Donations	\$106.41
E A Fowler	50
P M Folts	50
M Williams	1.75

Remittances for the Harbinger.

G D Stewart D Larey E Weller H Jones C Libby
G B Gaskell W W Wheeler J B Sweet no 318 A
Wells O Hoyt R W Wells A Werden J M Dodge
—\$1.00 each. J B Doe J Watson A F Ober no
316 N Pearson no 299—\$2.00 each. J A Simonds
B Stillman M Batchelor A Morgan H Wright M
Williams—75 cts each. C Soper J Ganyard E Wet-
more S S Smith D Barber—50 cts each. D Sy-
monds T Griswold—25 cts each. P M Folts \$1.50.
P Arnold 82. D Hurd M Ball—37 each.

LETTERS—H Heyes G Storrs A N Seymour C T
Catlin M Chapman J Burdell J C Bywater J Wen-
dell H Grew B Matthias G Dilabaugh T Wright.

Miscellaneous.

The Causes of Irish Misery.

1. The British Government has confiscated nearly every acre of land on that beautiful island from the original native owners, and has bestowed them on favorites, generally non-resident foreigners. At one time, out of the 20,000,000 acres of which the island is composed, there was a confiscation of 12,634,711. At another time, 1,718,320. In this way the land has been wrested from those whose ancestors had held and cultivated it before the period of authenticated history, and has been given in large districts from 113,000,92,000 acres, down to smaller portions, so that, according to the London Times of last month, there are in all Ireland only about 8,000 proprietors of the soil in fee simple.

2. These proprietors, from caprice, taste, or misconceived ideas of interest, do not cultivate more than two-thirds of their vast domains, for the cultivation of a small portion of them, in most instances, will bring them in a princely revenue. The remainder must then be preserved for pleasure-grounds, hunting, or pasturage, so that, according to a recent survey, there is at this time 4,600,000 acres of good land that is unimproved. Thus the earth, or the land which the Lord hath given to the children of men for their use, and on which they were to subsist, by the "present order of things," is actually wrested from them at the point of the bayonet, while they to whom it was originally given are left to starve and die for the use of it.

"He takes my life who takes the means by which I live."

Shakspeare never put forth a more truthful saying. Who then are the destroyers of the hundreds of thousands in that fairest, richest isle of the ocean, if it be not those who have originated, and who still continue, the "present order of things?" None dare say that there is an unwillingness on the part of the Irish laborer to work. The same London Times, as all know, a violent anti-Irish paper, says that laborers from Ireland have inundated England; that there are at this time in Lancashire 106,000 of them; and that in Scotland and England there are at least one million Irish laborers, including their children. Would not these have worked in their own country could they have found employment?

3. As the system of tenantry can never develop the wealth and resources of any country, so, of course, it has not done in Ireland. The cultivator will not make permanent improvements, when he knows that his rent will be raised on him the next year on that very account. For this reason, even the land which is cultivated yield far less than it would under another system.

4. Again, the rent which goes to the proprietors, their agents, and the middlemen, as they are technically called, amounts to about \$65,000,000 per annum, \$40,000,000 of which is sent off annually to absentee landlords, never to return to benefit the country in any form. This immense sum is an entire draught from the labor of the country, and must inevitably deplete any country almost to fainting.

5. Once more; the Church, as established "by the present order of things." Out of a population of 8,000,000, perhaps there is not even 600,000 who feel any interest in it, and scarcely any of this small portion belong to the producing class. Yet the labor of the country is obliged to support this Church in the enormous sum of about \$35,000,000 per annum. And according to an uncontradicted speech in Parliament, the "present order of things" forces, at the point of the bayonet, a nominal but legal parish to pay to the legal but nominal rector from \$3,000 to \$20,000 for religious services, when in fact there has not been

a sermon or a rector in some such parish for twenty-five years.

Here then is about \$100,000,000 to be raised by the labor of Ireland; for all property, in every country, is the fruit of labor. And the more that is taken from the laborer, the less he must have on which to live. And the present order of things takes to the starving point. It is impious, and insulting to Heaven, to say that there has been a famine in Ireland; for in the very year in which we were hurrying vessels with provisions to her, she sent off to England the produce of her own soil, and the labor, in many instances, of the very hands that afterwards died of starvation, more than \$25,000,000 worth of good and wholesome provisions. Ten bushels she sent to others for the one which she received. If a farm raise fifteen tons of hay, and some one carry off twelve tons of it, and the cattle starve and die, did they come to their death by a famine inflicted by the providence of God, or by the covetousness of the "present order of things?"

In conclusion, let the above state of things be fastened by the sword and bayonet on the fairest part of New England, and in three or four generations there would be about as much squalor, beggary, and wretchedness among the descendants of the present sober, virtuous, and industrious inhabitants of Connecticut, as there has been in Ireland. The like cause would produce the same effect in every country.—*Christian Advocate and Journal*.

Caste in Madras.

Extract from Dr. Scudder's Journal in the Missionary Herald.

November 5, 1847.—A few days ago, while Mr. Muzzy was riding through the streets of this city, he requested a low caste man in his employ to go to the assistance of a high caste woman, who had been providentially knocked down and lay in the street. He refused, saying that he could do nothing for her, as she was of the Brahmin caste.

Here we have another instance of the direful effect of this system. The caste person, just alluded to is, a Pariah. The touch of this caste is considered to be pollution. If a high caste person goes into their houses, he loses his caste. If he drinks the water they have drawn, or drinks it from vessels which they have handled, he loses his caste. In some districts the poor Pariahs are so much despised, that they are obliged to make a long circuit when they see Brahmins in the way, that their breath may not infect them. In other places their approach is considered sufficient to pollute a whole neighborhood. For a Brahmin to touch one, even with the end of a long pole, would be defiling. Such being the state of things, if a Brahmin should see a Pariah in the act of being drowned, he could not afford him assistance. He must let him die. Should a Brahmin be in similar circumstance, the Pariah must let him die.

To our great sorrow we have lately been called to witness the bad effects of this system of caste in our missions. To give but a single instance. Not long since, Mr. Muzzy gave employment to one or two catechists from Tanjore. As it is the duty of these catechists to make a report of their labors, they stated that they had been to some low caste villages to proclaim the word of God, when they had not been near them.—They chose rather to tell a lie, than to defile themselves by visiting them.

To give an instance of the effects of caste out of our circle. Not long since, one of the missionaries of the Gospel Propagation Society, thought it proper to employ a Pariah catechist to labor among the native Christians of his charge in Madras. This was an innovation, and it was complained of as such. "How can a Pariah catechist come into our house to pray?" some said.

Others refused even to attend church, because he was permitted to read the Scriptures and sometimes a sermon. As the missionary would not yield to their wishes, more than 450 persons of high caste left him, and formed a new congregation. About twenty only remained with him. Of course, whenever we see such relics of heathenism, we feel it to be our duty to root them out.

Notices.

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The Advent Harbinger.

IS PUBLISHED EVERY SATURDAY IN TALMAN-BLOCK, BUFFALO-STREET, ROCHESTER.

Joseph Marsh, Editor and Proprietor.

Terms.

Per Volume (six months), if paid in Advance, 75
If not paid in advance, \$1.00
Five copies, 5.00
Ten copies, 5.00
To Canada subscribers—invariably in advance, 1.00
Free to those who are not able to pay.

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For the Advent Harbinger.

RETURN OF THE JEWS.

HENRY GREW TO GEORGE NEEDHAM.

BRO. NEEDHAM:—Let us amicably search for truth. You remark, that your arguments "stand" "as yet untouched." In good will I reply, they have been refuted by the testimony of the Spirit of Truth and sound reasoning. For our union in the truth I pray, and will make another effort. I ask no one to assent to any theory "simply on (my) *ipse dixit*." I appeal to our readers to determine whether or not I have offered Scripture and argument; whether these are conclusive or not is another question.

You call my attention to Note 10. In that Note you stated two propositions. In Note 2d, I presented arguments and texts to prove that your inference from these propositions (that the Jews will not return to their own land), is unwarrantable. I ask our readers to judge whether or not you have disproved those arguments.

If I have proved your inference incorrect, it is unnecessary for me to attempt "a refutation of your position" in the "two propositions." You ask, "Is it an unnecessary and unwarrantable inference to conclude I must comply (with a condition inserted in a bargain) or I shall forfeit the terms of the contract, eh? I reply, no; but let us see if this is a fair statement of the matter.—What are your premises in your two propositions? They are, that *while the Jews were under the old covenant* they had the promise of returning to their own land on condition of their repentance, and that that condition "can continue no longer than the covenant itself." Now what is your inference? Is it simply that *while under that covenant* they "must comply" with the condition or "forfeit the terms of the contract?" This would be logical; but you infer more than this. You infer that they cannot return *when they are not under that covenant*, although you say that the condition can continue no longer than the covenant itself. Now if the old covenant stood, without fulfilling its condition, ergo, they cannot be returned on any principle after the covenant is done away, and its conditions continue no longer! Is this logical? Please to look again at your premises. You cannot even necessarily infer that God might not cause them, if he pleased, to return to their own land, while under the first covenant, without their fulfilment of the condition. All that you can infer is, that they could not claim it. If you and I make a contract, my non-fulfilment of the conditions does not prevent your performing your part, if you choose to do so, altho' my claim is annulled. If indeed the Almighty had said that none of them should return without fulfilling the condition, then they could not otherwise return. The threatening that they should die in the land of their captivity, which was indeed fulfilled in respect to many of them, does not hinder the return of their descendants without fulfilling the condition, if that was the will of God. Is it not a matter of fact, that while under the old covenant some did return from the Babylonish captivity without fulfilling the condition?

Come now, and let us reason together. The Jews are either under the old covenant or they are not. If they are, they may yet fulfil its condition and return. If they are not, it is as consistent for God to allow their return on other principles, as to allow them to live on other principles, than being circumcised; now that covenant, which required that the uncircumcised, should be "cut off" or put to death, is done away. God has promised unconditionally, that, "in the latter day," they shall return. Read the 11th chapter of Isaiah, brother, and judge for yourself, whether the promise of return does not refer to the gospel day, or the day of the Lord Jesus.

I ask every reader to read that chapter and judge whether the promised return there found is not to be fulfilled somewhere near the time when the Lord's reign and "rest shall be glorious." Return they will, for the mouth of the Lord hath spoken it. On this word your "brother Grew founds his *providential*" conclusion.—"The counsel of the Lord shall stand."

"That the prophecy has never been fulfilled," I prove by the fact that in no past return from captivity have "the outcasts of Israel," and "the dispersed of Judah" been gathered "from the islands of the sea," "from all countries," and from "the four corners of the earth;" also by the connection, fixing the period in the gospel day and about the time of the glorious reign of Christ. See Isa. xii. 10-12.

Note 4. Look again and you will find the explanatory parenthesis. I wanted to convince my brother of the impropriety of saying, "We have no 'opinion' about Rom. ii. 29," &c. The truth is, that whenever we say or write anything more than the passage verbatim, we express some opinion of its import. I once heard a preacher say, that ministers ought to speak the word of the Lord, and keep their opinions in their pockets, and then, forsooth, proceeded to give us his own opinion about the salvation of infants! How can you explain Scripture without giving your "opinion" of its import?

Note 13. On reference to the first column of my first article the reader will find this general remark concerning the subject of our controversy. "I do not so understand the divine testimony," &c. If Bro. Needham will read his articles again, he will find that his Bro. Grew is not the only controversialist who sometimes affirms, "like an oracle," "unqualifiedly."

Note 15. I do not mean "that Jesus Christ is mistaken," but that Bro. N. is. Our blessed Lord's words, "they can die no more," refer to the raised and glorified saints. Do I contradict him by saying, that men who are in the flesh can die? is equally impossible. Now if it is the case of the descendants of Jacob, then are the cases parallel. This you will not affirm. Why does not my brother show, if he can, the invalidity of my objections to his view? Why does he not attempt to reconcile that view with Mal. xii. 2, 3? Certainly no such things happened at the time of the crucifixion. "Forbearing one another in love," "denying ungodliness and worldly lusts," let us "live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." To Him be glory both now and forever—Amen.

Yours in Christian love,

HENRY GREW.

Philadelphia, Pa., Oct. 10th, 1843.

For the Advent Harbinger.

STATE OF THE WICKED.

BRO. MARSH:—I have long contemplated writing my thoughts on the final state of the wicked, but so much has been said by so many, that I have excused myself, and I will now leave it to your option whether this shall appear in public or not; but this one thing is certain, that every witness that can, ought to speak some where on this great subject, for never was God so dishonored by any doctrine as by that which sets forth Him as giving to wicked men eternal life, on purpose to pour on them his vengeance to all eternity! I would speak with all that kindness and reverence that the greatness and solemnity of the subject demand, yet so as to be understood.

In reading the Bible, I learn that God made man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Gen. ii. 7. Mark! that which

was made of the dust of the ground, became a living soul: the breath made him so. Now all the days that Adam lived were nine hundred and thirty years, and he died. Gen. v. 5. We see that he lived by the breath of God being breathed into him; he died, says the account—consequently the sentence named in Gen. iii. 19, was executed upon him. See Job. xxxiv. 14, 15—"If God gather unto himself his spirit and breath, all flesh shall perish together, and man turn again to dust." Ps. cxlvi. 4—"His breath goeth forth, he returns to dust; in that very day his thoughts perish." Hence, the breath or spirit goes back to God who gave it, while man goes back to the dust of the ground from whence he was taken.—This, in my opinion, is death; and this conclusion has been formed from a careful reading of the Bible. For man to live again, he must be raised to life, and this life has been brought to light by Jesus. Acts iv. 2. For this cause Jesus lived, died, and was revived, that he might be Lord both of the dead and the living. Rom. xiv. 9. As the first Adam had lost the right to live, the second Adam came into possession of that right by virtue of that blood, by the merits of which the God of peace brought him from the dead. Heb. xiii. 20. If Adam had continued in holiness, and his posterity after him, they would have had right to life; but by sin came death.—Rom. v. 12. We see that Christ has right to life, not only by virtue of what he was before he came into the world, but as the Son of man, or Son of Adam; for he was made under that law that condemned man to death. Gal. iv. 4. In his death and resurrection, righteousness, peace, mercy and truth were satisfied and united in Christ, as the sin-offering for man, to open the way by which man could live again. Ps. lxxxv. 10. Therefore, he is styled the Resurrection and the Life. Then, as a risen Savior, he is presented to us as the medium of eternal life. For this end he came into the world (John iii. 16), that we might not perish, but have everlasting life. If it said he came to make us happy, there would have been, not so sites are happy, viz: to live, have been, not so Yet as man has a day of trial granted, through mercy, it is reasonable there should be a judgment, and in order for a judgment there must be a resurrection. Now the question before us to be settled is, Do wicked men come forth to live forever? I should once have said yes, as many will say now; but what says the word? John iii. 36—"He that believeth not the Son shall not see life," and "he that hath not the Son of God hath not life." 1 John v. 12. Now if they are to be in endless misery they must live for ever. That their misery will be parallel with their life, is certain, but in that misery they will die the second death; and as the first death was a cessation to live in this world, so the second will be a cessation to live in the world to come.

But I will not deal in my assertions; I will give Bible proof:

Isa. xxiv. 22. Here, it appears, is the beginning of the day of God, and, after many days, they are to be visited: then, in chap. xxvi. 14, it is said, that they are visited. This seems to be the end of the day of God, and the result of this visitation is, "they shall not live, they shall not rise, for thou hast visited and destroyed them, and made all their memory to perish," and it is reasonable it should be so, for it is the best that can be done with them, and my soul says, Amen.

M. BATCHELOR.

Pownal, Vt., Aug. 6th, 1843.

Obviate the first motion of passion; if you cannot resist the first, you will far less resist the second, and it still grows worse and worse; for the same difficulty, which in the beginning might have been surmounted, is greater in the end.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, October 21, 1848.

"OCCUPY—TILL I COME."

This was the command of the Lord to his disciples, on leaving them.—And blessed will be that servant or people, who will be found so doing, when he shall return. This, and like expressions, have been the watch-word of all the faithful, when attempts have been made to restrict them in their investigations of truth, or to circumscribe their labors in the cause of God.

This, in effect, was our cry, our watch-word, when first opposed by our respective churches, in the glorious work of proclaiming the Advent near. 'Hush! Be quiet! you will disturb the peace of the church, and produce division, by the investigation of unimportant, if not erroneous, doctrines,'—was the constant cry of our old brethren. But we heeded it not, because we saw an important work to do, and our Lord had told us to occupy till he come. We believed he would come soon; how could we, therefore, remain silent, or inactive? We could not, and were not; and we thank God that we had moral courage to obey God rather than men, though they were our brethren, whom we dearly loved.

Well, at a certain time, the question of the state of the dead, came up among us. Though we did not oppose the new doctrine, we thought it not only unimportant but wrong, to make it a prominent topic of investigation. Hence, we joined with others in crying, 'Hush! Be still! Let it alone! it is an unimportant question! We have other work, which should engage our whole attention.' 'But no,' said certain ones, 'though we love you, we cannot heed your counsel; for we have other work to do; our Lord has not yet come, and as he has told us to occupy till he come, we must obey him.' And in this glorious field, wherever our Lord shall appoint, we hope to be found faithfully and joyfully OCCUPYING, WHEN HE SHALL COME.

But, it may be asked, why did you at one time oppose the investigation of the life and death question, and at another, approve and take a part in it? Because, when we opposed it, we believed the coming of the Lord was so near, that no other question than the time of his coming, could be, or was necessary to be, investigated. We looked upon that as the last question for investigation. Consequently, with this honest opinion, we looked upon all other questions as hurtful in their tendencies. But the Lord did not come—time continued—and the command stood as imperative and important as ever, OCCUPY TILL I COME.

We felt fully resolved to obey, and with others went to work again, again, again and again, until we worked over, over, over and over every nook and corner of the field of 'time'—definite and 'indefinite'; but still our work was not done, and our Master's voice was still heard, as authoritative as ever, OCCUPY TILL I COME. We would not be idle, nor disobedient; but, to go to digging again exclusively in the field of time, which was already so perfectly cultivated, seemed superfluous. Indeed, we could see but little to do there, more than to notice, as they sprung to light, the new evidences of the coming of the Lord being near. Under these circumstances, we saw beyond, though inseparably connected with, the field of time, an extensive and important field, but imperfectly explored by the great mass. Only a few had engaged in this work. It was the field of the Destruction, or Punishment of the Wicked. We had surveyed the field of Glory, while at work in the field of Time; the field of

Punishment had escaped our notice. In this field, we saw an important work to do. And the voice of reason said, Occupy this new field: for if it is right to know what will be the reward of the righteous, at the coming of Christ, it is right to know what will be the punishment of the wicked; and if it is right to know the character of the triumph of Christ and his children, it is right to know what will be the character of the overthrow of the Devil and his children. The voice of Inspiration also said, Occupy this field; for that word tells us, that the devil will be destroyed—that the wicked will be punished, consumed, burnt up, destroyed, and die the second death. It says nearly if not as much about the destiny of the wicked, as it does about the reward of the righteous. It was our duty, therefore, if we would understand all of our Bible, to learn what it teaches about the final destiny of the wicked. In doing this, the character or nature of man; and the state of the dead, which are also bible subjects, were necessarily examined. We do not see how our work could have been perfect, if this had been left undone.

The churches told us, and still contend, that it is unimportant, nay, injurious, to dwell on the time of the Advent, the character of the Kingdom, the renovation of the Earth, and nature of the reward of the saints; and they have just as good reasons for their objections, as some among us have for opposing the investigation of the questions pertaining to the nature of the punishment of the wicked, the state of the dead, &c. But neither are authorized from sound reason, the nature of the case, or the word of God, to raise such objections. Our Lord has said, Occupy till I come, has given us his word to guide us in our labors, has told us, that all of it is profitable—that we must live by every word of God—that he is our Lord and Master; we cannot, therefore, be circumscribed in our labors, to the narrow limits of any human creed, oral or written, but must have the length and breadth, the height and depth, centre and circumference, of the Word of God, the Book of Life, as the basis of our labors. And in this glorious field, wherever our Lord shall appoint, we hope to be found faithfully and joyfully OCCUPYING, WHEN HE SHALL COME.

TRUE GRACE OF GOD.

"This is the true grace of God wherein ye stand." 1 Peter v. 12.

In our last number we spoke of the resurrection of the saints. We will now notice some important events that will take place in immediate connection with the resurrection.

CHANGE OF THE LIVING SAINTS.

The living righteous will be changed from mortal to immortal beings.

"Behold I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52.

"Shall not all sleep." Though, at the time when Christ will come, the great mass of the church will be turned away from the truth unto fables, and notwithstanding there will be comparatively no genuine faith on the earth, nevertheless there will be some true children of God living at the time; for "we shall not all" die. But

"We shall all be changed." The few who will be favored with the privilege of living until the coming of Christ, though they will not die, yet they will undergo a change tantamount to death and resurrection. All pertaining to them that is mortal, corruptible, weak, dishonorable or imperfect, will be exchanged for glory, honor and immortality. This change will be necessary, to fit them for the society

of immortal beings, in the everlasting kingdom of God; for "flesh and blood," i. e., men and women in their natural state, "cannot inherit the Kingdom of God." They must be changed before they can be admitted into the Kingdom. This change will take place

"In a moment, in the twinkling of an eye." There will be no time for the timid, doubting, yet pure and humble Christian to fear and tremble, before the glorious change begins, or is accomplished. But, as quick as the electric flash, the work is done!—This moment, the waiting child of God is found toiling, perhaps, in the field, or the mill, or wherever duty may call, for an honest subsistence; the next, he finds himself forever freed from his toils, an immortal being, and on his way, with angels and glorified saints, through the air, to meet his descending Lord. Some, with aching head and weary limbs, this moment, lose the consciousness of their suffering in the sweet repose of sleep; the next,—their pains are gone, their infirmities healed; they are renewed and invigorated with health, and eternal life! This moment, the oppressed, yet pious, slave is groaning under all the cruelties of slavery; the next, he is freed eternally from every species of bondage, and made possessor of the Kingdom of God. Some are prostrated in humble prayer; and while the oft-repeated petition, 'Thy Kingdom come,' is yet unfinished on their lips, their prayer is answered; they are made immortal, and their supplications are changed to songs of highest praise.

O how sudden, but how glorious, will be this change—

"At the sounding of the last trump." When the dispensation of grace, of salvation, is closed, and the mystery of God, in the redemption of fallen man, is finished, and when this last crowning work of salvation is completed; when the saints who sleep in Jesus are raised to a state of immortality, and the living righteous are changed to the same glorious state, then all will be "caught up together—in the clouds, to meet the Lord in the air," and ever be with him. (1 Thess. iv. 17.)

Paul does not teach here, that the soul, or the "man proper," first comes down from heaven, or from hades, and is united with the body, and then is caught up to meet the Lord, but that "them" [the whole man, or being] that sleep in Jesus will God bring [from death, or the grave] with him," Christ. It will be all that constituted the man before death, that will come out of the grave and constitute him a man after the resurrection (with the exception of the change from mortal to immortal), and as such all will be caught up to meet their descending Lord.

Let not faith stagger at the thought, that millions, yea, all the redeemed, the innumerable host of the righteous, possessing real bodies, will, at once, ascend.—Remember, that He who took up Enoch and Elijah, and Jesus after his resurrection, is able to perform his promise, relative to the same work; to all his children.

But, O, what a day will the day of ascension be, to the countless throng of glorified saints! Till then, they will have been poor, despised and trodden down of the world, and under the power of death; but then, in the twinkling of an eye, all will spring to life, and with attending angels will rise triumphant over death, and all their foes. It will be the day of their triumph, of their victory and eternal redemption, and glorious reward. But a day of deep despair, wailing, and destruction to their foes, or them who know not God.

DESTRUCTION OF THE LIVING WICKED.

The destruction of the living wicked will be another important event that will take place in immediate connection with the advent of Christ.

After the saints are all caught away, above the atmosphere, and are safely standing on "the sea of glass," or hid in the secret of the Lord's tabernacle, then will his indignation fall upon the ungodly.

Oh, what a wretched world this will then be!—Not a saint in it! More abandoned than the antediluvian world, or the cities of the plain, before their destruction! Then, Noah, and Lot, were there; But now, none but the wicked, wholly given over to wickedness. And, sad to contemplate, not a few of this abandoned throng are composed of professed ministers and members of the church of God! They have cried Peace and safety, until the day of their destruction has come upon them, when they, with the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman, on this quaking earth, and under these burning heavens, are filled with hopeless lamentation and bitter wailing! Oh God! will this be the doom of all who know thee not, and obey not the Gospel? Thy word tells us it will, only more dreadful: for it threatens destruction to all such!

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom [this world] all things that offend, and them that do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father." (Matt. xiii. 40-43.)

What will be this "furnace of fire," into which "all them which do iniquity" will be cast, when the Son of man shall come? Let Malachi (iv. 1, 3) answer.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

That this day "that shall burn as an oven," is the day of the Lord's coming, is clear from the following testimony:

"And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day."—(2 Thess. i. 7-10.)

"But the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. . . . Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." (2 Pet. iii. 7, 10, 12.)

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth (that he may judge his people). Gather my saints together unto me." (Psa. l. 3-5.)

Testimony like this might be multiplied to a much greater extent, but this is sufficient to show that a fearful doom awaits all the wicked, at the appearing

of the Son of Man, when the saints are gathered unto the Lord, or caught up to meet him in the clouds. Not one will escape the devouring fire of that day—all must fall beneath its consuming power.

Oh, sinner; unbelieving, opposing, scoffing minister; cold-hearted professor: deceive not yourself with the vain hope of escaping the fearful terrors of that day, nor flatter yourself that probation will continue, after the Lord shall come in judgment, and the saints are gone up to meet and be with him.—But remember, that *now*, under the dispensation of grace, is the only time the Bible offers you to prepare to escape these judgments. Oh, improve the precious moments as they fly, in securing an interest in the saving power of Christ, that you may be his in the day of his coming.

THE SERIES OF PAMPHLETS.—A number have pledged liberally for the proposed pamphlets. Let others say what they will do, that we may know soon whether we shall be able to engage in the enterprise or not.

The first we propose to issue will embrace the articles we have given, and several more, on the "True Grace of God." It would be well to send your remittances and pledges for this, first, and when we shall announce that we are ready to issue another, then send your pledges for that, and so keep doing, as we may advance in the work.

For the Proposed Pamphlets.

REMITTANCES.

Previous remittances	\$1.00
Mrs. M. Lyon, Plymouth, Mich.	1.00

PLEDGES.

O. Morse, Rochester,	\$1.00
W. M. Kimball, "	1.00
W. Pratt, Sturbridge, Mass.	5.00
A friend, New Bedford, Mass.	10.00

PAY YOUR SUBSCRIPTIONS.—Those who have subscribed for the "*Purpose of God*," can have them at any time they may call for them. They are requested to pay their subscriptions immediately, as Bro. Pinney depends on the same to meet the printer's demand. Don't forget this.

Remittances may be directed—J. MARSH, Rochester, N. Y.,—as the subscription list has been left with us.

TO CORRESPONDENTS.—We have none of Wee-thee's "Battle of Armageddon" on hand. Those who desire them should address him, Cincinnati, O. Price 25 cents.

H. Barringer—They were returned some time ago, according to your order. Lost, perhaps, or mislaid in your P. O.

B. M.—We cannot give notice of nor order any, until we see a specimen.

R. W. Wells—We make it a rule not to decide on the merits of an article, before seeing it.

CORRECTION.—The lines in No. 13, last page, headed "The Day Approaching," should have been credited to C. T. Catlin, by whom they were written, and published some time ago. Friends who send us poetry, or other communications, should, in all cases, give the author's name; otherwise, as in the above case, by publishing over your signature, the production of another, you may seem, unintentionally, perhaps, to attribute to yourself what is not your own.

Bro. J. WILSON, on his return home, spent last Sabbath with us, and preached three times, to the edification and joy of many who are looking for the coming of the Lord. He wishes to inform his friends, that a Journal of his recent tour will soon

be ready for publication in the Harbinger.

Bro. E. R. Pinney called on us a few days since, on his return from the Laona meeting; and we were glad to see him enjoying tolerable health, and to hear from him a most cheering report of that meeting. It was attended with a special blessing. For the particulars, see his letter.

We are sorry to say that but few have heeded our just and urgent calls for cash. Why we are thus treated we know not. Certainly, *many* owe us for the Harbinger. To all such, we say, If you have any regard for justice, and wish the HARBINGER continued, you will pay all, or part, of what you owe, *immediately*. If you cannot, inform us, that we may know on what to depend. *Poverty* may put it beyond your power to pay, but it cannot prevent your writing, and telling us what you can or cannot do.

We ask, Shall the HARBINGER be embarrassed and crippled for want of its honest dues, or shall it *at once* be freed from such impediments, and the heart of its publisher be made glad, by the prompt payment of *all* his patrons? We ask every one to decide this matter without further delay. But before you decide *not* to pay, deal faithfully with your conscience, in your closet, before your God; and when you shall have done this, give us the decision, and we will abide by the same. If it shall be to pay, we will credit the amount you may send: if you decide that you cannot, we will discharge the debt.—This is fair: and if you do not comply with one of these propositions, you certainly will be at fault.

All who will pay *now*, will be charged only *Seventy-five Cents* on the present volume; but all who delay until we send bills, will be charged *One Dollar*. We want the pay *now*.

Speak Gently.

Speak gently—it is better far
To rule by love than fear—
Speak gently—let no harsh word mar
The good we might do here.

Speak gently—love doth whisper low
The vows that true hearts bind;
And gently friendship's accents flow;
Affection's voice is kind.

Speak gently to the little child,
Its love be sure to gain;
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young, for they
Will have enough to bear—
Pass through this life as best they may
'Tis full of anxious care!

Speak gently to the aged one,
Grieve not the care worn heart,
The sands of life are nearly run,
Let such in peace depart.

Speak gently, kindly, to the poor—
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word!

Speak gently to the erring—know
They must have toiled in vain;
Perchance unkindness made them so,
Oh, win them back again,

Speak gently!—He who gave his life
To bend man's stubborn will,
When elements were fierce with strife,
Said to them, "Peace, be still."

Speak gently!—'tis a little thing
Dropped in the heart's deep well;
The good, the joy it may bring,
Eternity shall tell.

Correspondence.

From Bro. M. Batchelor.

BRO. MARSH:—I think I have the abiding evidence that I do love truth, and the more I get of it the more I desire; and nothing shall prevent me from endeavoring to get it, unless God in his good providence place me where I cannot. And when I find truth I will tell it to others, though it may come in contact with my interest, or that of others. It is Christian to confess truth as fast as we see it, and anti-Christian to withhold it, or to be the means of keeping others from doing so. God has given us the privilege of reading his word, believing and declaring it. This liberty I will ever enjoy, if it cost me my life, and it is a position that God and truth will approve.

The truth is not ours, it is the word of God—and if we have to suffer for truth's sake, we can take shelter under the God of truth. See Prov. xxx. 5, 6. The opposers of truth will have to settle with God. There is no doubt but soon, very soon, the Judge of all will settle all controversy. I never felt that I could preach the speedy coming of Jesus with more confidence than now; and as far as I have seen the Advent brethren, from Canada line to Long Island Sound, they stand as on a rock, waiting for the Lord from heaven! and there is more union in sentiment than there was in years past: and I pray and hope that editors, ministers and people will seek for peace and not for the mastery.

The Advent cause is the Lord's, and he has a right to use whom he pleases to carry out his plans, and if we all stand in our place assigned us by our Master, we shall all have full pass when he comes, and shall pass for what we are worth, and no more.

I am as ever yours, waiting for eternal life when Jesus comes.

MATTHEW BATCHELOR.

Pownal, Vt., October, 1848.

From Bro. E. R. Pinney.

BRO. MARSH:—I have just returned from the conference at Laona. We enjoyed a most precious melting season, and the Lord came down in great power. I do not know as I have attended such a precious meeting since '44. We endeavored to preach the whole truth, and to convince the people that "ALL SCRIPTURE was given by inspiration of God and is profitable," and many found it so in very deed to their souls. Prejudice gave way—light broke into the minds of the people—the saints were comforted, strengthened, and made to shout aloud for joy. Backsliders were reclaimed, and, like the prodigal son, were made to believe, and returning, found, to the joy of their souls, that there was in their Father's house "bread enough and to spare." Sinners were converted, and many from the church and the world saw and were led to rejoice in the blessed hope of soon seeing Jesus and being like him.

On the Sabbath we commemorated the death and sufferings of Christ; and while we by faith anticipated and brought near the day when we should realize the great antitype and drink new wine with Jesus in his heavenly kingdom, we realized what Peter meant when he said, "Though now we see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—1 Pet. i. 8.

The ordinance of baptism was administered on the Sabbath and also Tuesday evening about 10 o'clock. The moon shone beautifully, a large concourse of spectators lined the banks of the stream, and while the saints sung the sweet song—

"Salem's bright King, Jesus by name,
In ancient time to Jordan came," &c.,

the melodious tones, like a wave of glory, rolled over

the multitude assembled on Jordan's banks, and being caught by the evening breeze and wafted far away, reminded us of days "Lang Syne," when as many as gladly received the word were baptized straightway—even the same hour of the night.

We left Friday morning to meet other appointments. The parting with our dear brethren under such circumstances was extremely painful, but was sweetened by the hope of soon meeting where congregations never break up. The meeting in that section was to be continued by Brn. Crawford and Morgan, who preached the word during the conference to the comforting of the saints. Praise the Lord for his goodness in gathering in some souls while yet the vision tarries! Brethren, let us be up and doing—the Lord is yet merciful. Blessed be his holy name for evermore! Amen.

E. R. PINNEY.

Seneca Falls, N. Y., October, 1848.

From Bro. A. N. Seymour.

DEAR BRO. MARSH:—Our Pleasant Valley conference was a most interesting season. Some fifty brethren and sisters came together from different parts of the State, and the Lord gave us a feast of fat things. But soon after our afflictions commenced: Brn. Curry, Hoyt, Clark, Mrs. Seymour and myself were all taken with the destroying fevers that rage here so fearfully this fall, so that all the lecturing brethren have been ill at once in this section of country—but I believe all are recovering so as to go out again to proclaim the glad tidings of the coming kingdom.

The requests for preaching on this and kindred subjects are many. As for ourselves, we now have some ten or fifteen requests to labor in different places, but cannot comply in consequence of our misfortune last spring in losing our horse. Since that time we have been doing what we could without—but it seems impossible to accomplish the good we might if it was otherwise. Some of the brethren have done what they could, considering their circumstances, to aid in purchasing another. Some thirty or thirty-five dollars have been subscribed for this object, but this is insufficient to obtain a horse that is sufficient for the task.

One thing more it seems duty to mention, and that is, our clothing is not what it should be considering the season of the year; but probably we are as well off in this respect as Bro. Clark or Bro. Hoyt, and I would say to the brethren that we have no demands upon any of them, for the cause is the Lord's; but if there are any of God's people willing to help such as want help, and supply the wants of the destitute, it will be thankfully received.

Yours in hope of a sufficiency when Jesus comes,

A. N. SEYMOUR.

P. S. Our Post Office address is Plymouth, Wayne county, Michigan.

A. N. S.

Plymouth, Mich., Oct. 3d, 1848.

Let those whose duty it is, remember this call after a godly sort.—EDITOR.

From Bro. A. Clapp.

BRO. MARSH:—I am yet among that people who are looking for the speedy coming of Christ, and his everlasting kingdom to be established in the New Earth, when suffering, sickness, death and sorrow, will be done away, all tears wiped from every eye, and glory, honor, immortality, and eternal life, be given to all the true saints of God, that have ever lived since the days of Abel. O, what a mighty host will come forth in the resurrection from the dead! it will be an innumerable company which no man can count, any more than they can number the stars or the sands of the sea-shore. We will praise God for the riches of his grace in the redemption of

so many. Shall we, who profess to be the living saints, be changed, and join that holy happy throng, in singing the songs of redeeming love, and shine forth in the kingdom of our God as the sun in the firmament. These are glorious truths which I love to contemplate; my soul is often filled with rapture while musing upon them, and, no doubt, many of my brethren are filled with the same delight while meditating on those things. Notwithstanding so many will be saved, yet it is but a few when compared with the immense numbers that will finally be destroyed with everlasting destruction from the presence of the Lord and the glory of his power. The saints will be gathered from the nations of the dead and of the living, as the rich pearls are taken from the mighty deep. God will gather all his jewels, not one will be left.

I am led to these reflections while thinking of my native town. I know of but one that lived there in the days of my childhood, that is looking for the speedy coming of Christ, and that is Bro. J. L. Clapp, of Homer; and another one, who is partially interested, who lives in this State. I have often thought of the people of my native town, and have prayed for them, have sent papers to them, and have hoped that some of them might receive these truths, and be saved by them, but I have my fears. May God have mercy on them in that great day.

We have been comforted by this glorious, lively hope, but yet we have had many severe trials by the many spirits that have gone out into the world.—Some of them are disseminating many hurtful and poisonous doctrines, presenting test questions, full of evil surmisings—are whisperers, backbiters, led by abstract influences of the spirit without the word, who attribute false impressions to the Spirit of God, which have led to bodily exercises, unseemly, very much contrary to the Spirit of God, and, above all, possessing a devouring spirit, that would consume all who do not believe and act just as they do, and thus bringing reproach upon the cause for which Jesus died. But still we are not discouraged, for there is a rich pearl for us at the end, if faithful, which we shall certainly find to be a crown of eternal glory.

Our meetings here are good and well attended.—Bro. Wilson's visit here was truly a profitable one. He appears to be a good old man, filled with the spirit of God.

Affectionately yours,

AARON CLAPP.

Hartford, Conn., Oct. 3d, 1848.

From Bro. J. C. Bywater.

DEAR BRO. MARSH:—Yesterday we closed our tent-meeting at Loraine. Every thing considered, we had a very good meeting. We found on our arrival there that the brethren were anxiously waiting for us. We pitched the tent on Thursday afternoon—had a meeting in the school-house near by in the evening—commenced our meetings in the tent a Friday. The meeting continued with increasing interest until its close. We had but little disturbance from the wicked. A good, and I trust lasting impression, was made upon many minds. The brethren seemed strong in the Lord, giving glory to him. We parted hoping soon to meet and strike glad hands on the fair land of eternal rest.

The preachers present were Brn. Burnham, Wendell, Parker, and myself. Bro. Stoddard, from Worcester, Mass., was also with us, strong in the faith, and helped us in the meeting.

Syracuse, N. Y., Oct. 4th, 1848.

I am now in Marcellus, in company with Bro. Wendell. We came here yesterday and expect to remain until Saturday, then go to Auburn and spend the Sabbath, then to the tent-meeting at Catlin.

We had a precious meeting in Homer—one,

think, that will not soon be forgotten. We had quite a gathering of our brethren from abroad, and some whom I had never seen before; such as would do honor to any cause, both in relation to talent and piety. It was truly a soul-cheering time. There was also a good attendance of the citizens and members of other churches, who seemed much interested to hear on the glorious subject of the advent near. They begin to see that all things are not right in the churches. The Baptist church, especially, has opposed, until there seems to be but little left of them; so far as piety is concerned, and, indeed, of numbers. What they so much feared a year ago, and which was the alleged reason why they would not open their house to us, has come, and is still coming upon them, viz: that it would break up the church.—What! can it be? can the gates of hell prevail against the church of Christ? One thing must be true: either the Church is not the Church of Christ, or is not built upon the true foundation, which Christ explains to be his word, or the revelation of God.—Matt. xvi. 17, 18. When does a church cease to be the church of Christ? When they leave the foundation, or refuse to hear, believe and practice the whole truth. When they do this, it is no wonder they are torn to pieces. Christ's church has a foundation, and the building is no larger nor any smaller than the foundation. So, my brethren, just so long as we contend for the letter and spirit of God's word, just so long we shall be the church of Christ, and no longer. I trust our brethren in Homer, as well as in all other places, will contend for the whole truth, and such have the immutable promise, "I am with you always, even unto the end of the world."

Yours in hope,

J. C. BYWATER.

P. S. Ministers present were Brn. Wendall, Bates, Keeler and myself.

J. C. B.

Marcellus, N. Y., Oct. 11th, 1848.

Bro. T. Knight, Canastota, N. Y., Oct. 9th, 1848, writes:

I know of no Adventist in this place in particular, but some are liberally minded enough to talk on the subject with candor; and I do believe could some brother preacher of the kingdom come this way, he would get a good hearing and a full congregation.—There is a people in this place calling themselves the Free Church, who are very liberal in sentiment, and have thrown from them the shackles of sectarian bigotry and come out upon the broad platform of the Scriptures of truth for their only rule of faith and practice. I hesitate not to say their house could be obtained by any one preaching the truths of the Bible.

Finally, brother, I hope and pray God that you may be sustained by the prayers and pecuniary aid of his children, and be enabled to declare the whole truth of God.

"Be thou like the first apostle—
Be thou like heroic Paul;
If a free thought seek expression,
Speak it boldly, speak it all!"

Face thine enemies—accusers,
Scorn the prison, rack, or rod!
And if thou hast a truth to utter,
Speak! and leave the rest to God!"

Bro. J. Morrison, of New Glasgow, C. E., Sept. 27th, 1848, writes:

I believe your subscribers are among the poor of this world, but rich in faith, and heirs of the Kingdom, where Jesus will be King. They are those who have the Gospel preached to them; for the Harbinger bringeth out of the treasury things new and old: it is like a light shining in a dark place: for it hath shown that men cannot be dead and alive at one time, that they cannot be mortal and immortal at once, that God is God, and that Jesus is his Son;

and that Jesus will soon come and take possession of his Kingdom, destroy the disobedient, and reign with the righteous on the earth forever. I hope all the readers of the Harbinger will pay what they owe to you, and to all men, and they will soon be delivered from this evil, sinful world, and translated into the Kingdom of God's dear son. Amen.

Yours, waiting for the coming of Jesus, our King.

For the Advent Harbinger.

The Psalms Versified.

PSALM XVII.

I.

Hear thou the right, O Lord; attend
Unto my cry, accept my prayer:
Forth from my heart it shall ascend:
To feign, O God, I will not dare!

II.

Lord, let my sentence come from thee;
Behold the things that equal are:
In the still night thou searchedst me:
My heart thou know'st—no wrong is there.

III.

My mouth, O Lord, shall not transgress;
The works of wickedness I'll shun:
I've kept thy word, I love thy ways;
And still the heav'nly race I'll run.

IV.

Lord! I have call'd in faith on thee;
And still I pray, for thou wilt hear:
My cry regard; O, answer me!
Now graciously incline thine ear.

V.

Show methy wondrous love, O Lord:
Thou savest them by thy right hand,
Who trust in thee, when with the sword
To slay—the wrathful foe doth stand.

VI.

Me, as the apple of the eye,
Preserve, and shelter with thy wings;
Because the wicked would annoy,
And vex me as the serpent stings!

VII.

Rich they have grown, and proudly speak:
As ray'ning lions watch for prey,
And lurk in secret—these men seek
To slay the just, from day to day.

VIII.

Arise, and cast them down, O Lord!
Prevent their purposes, and save
Me from the wicked by thy sword—
From men who here their portion have.

IX.

Their all is here: their seed partake
Of goods they leave them on the earth:
But from corruption I shall wake,
And gain from God celestial birth!

HENRY HEYES.

Conferences, Campmeetings, &c

Conference at Centerville.

A conference will be held at Centerville (just below Painted Post), Steuben Co., to commence on Friday, the 27th inst., at 10 A. M., and hold over the Sabbath. Bro. C. F. Sweet of Pa., and the writer are expected to attend. Brn. Pinney and Bywater are requested to attend.

G. W. STOCKING.

Meeting in Oswego, Ind.

There will be a General Meeting in Oswego, Kosciusko Co., Ind., commencing Thursday, Oct. 26th next, Providence permitting, and hold over to Monday. We hope that many of the faithful may be in attendance, and receive a blessing.

In behalf of the brethren,
E. MILLER, JR.
N. M. CATLIN.

If the Lord will, I will be at Springwater Valley the first Sunday in November.

O. R. L. CROSIER.

Appointments.

Providence permitting, the undersigned will fulfil the following appointments:

Lodi, as Brn. Oaks and Sutphen may arrange, evenings 24-26.

Cooperstown, at Bro. Babbitt's or in Toddville, as Bro. D. Babbitt may arrange, Sunday, 29th.

Cooperstown village, as Brn. McEwin and Tyley may arrange, evenings 31st, and Nov. 1 and 2.

Manlius, (will Sr. Blood give the notice?) Sunday, Nov. 5th.

Deruyter, 7-10.

Homer, 12-14.

Auburn, evenings 15-17.

Seneca Falls, Sunday 19th.

Geneva, evenings 20-21.

Canandaigua, evenings 22-24.

Rochester, Sunday, 26th.

H. H. GROSS.

Bro. JONATHAN WILSON, the Lord willing, on his return from his eastern tour, will preach at the following places:—

Lockport,	Sunday,	Oct. 22.
Buffalo,	Monday,	Oct. 23.
At home,	Sunday,	Oct. 29.

Bro. Litch will visit Buffalo, Wednesday, 25th October, and remain over the following Sunday. The chapel will be open every evening through the week and three times on Sunday.

H. TANNER.

We would be glad to have Bro. Litch stop at Auburn and preach one sermon, if no more, on his way East.

H. L. SMITH.

Change of Address.

Bro. E. S. Robbins—Oxford, Henry county, Ill.

Bro. M. Chandler—Whitewater, Walworth county W. T.

Bro. Pinney's pamphlets—The Purpose of God—can be had at my store, Hartford, Ct.

A. CLAPP.

Business Notes.

O. R. L. Crosier—Having none of Bro. Wee-thee's pamphlets, we have credited the 25 cts., sent by Bro. Wilson, to your Harbinger account.

E. L. Parker—By mistake we told you 75 cents; we should have said 37½. We have credited the balance to your credit.

J. B. Stiles—Received; now paid to No. 291.

G. Henley—T. S., Kingston, on old account 12½ cents: now paid to 275. Remittance for A. T. and J. S., Toronto, received and credited.

Donations:

TO SEND THE "ADVENT HARBINGER" TO THE POOR.

(Free papers, 348. Am't per year, at 75 cts. per Volume—\$512.00)

Previous Donations	- - -	\$109.16
S. Porter	- - -	50
M. L. Brush	- - -	1.00

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LETTERS—J B Cook W Pratt E R Pinney E M Hickox G Needham H Lyon J Weston H L Smith.

Miscellaneous.

From the North Star.
AMERICA GONE MAD!

In Pagan ages, men spoke fearfully of a terrible monster—the hundred-headed Hydra, which ravaged the land and devoured human bodies. In the nineteenth century, in a Christian country, among a people whose proud boast is liberty—who learn to shout it in their school-boy sports, and swear to fight for it when their beards begin to grow—aye, even in America, young, bragging, go-ahead America, there stalks a barefaced barbarism, such as modern babies might be ashamed of—stalks, too, in the broad daylight, and is criea up as some thing glorious, sacred, most humane and charitable! And what is it? Look and see! A mass of loathsome ugliness, to which a mountain of Calibans would be like acses—a monster of three million heads, crawling to and fro, and feeding upon murdered souls, mashed up in blood—a branch of the Stygian river, foul with black lies and hideous cruelties, that flows direct into the deepest hell. Oh, these are only vain endeavors to render conceivable what is too horrid for the mind to image, or any language to embody. What a terror it must be to the people of that region! A terror? Nay, they love it—they embrace it—they delight in it—fools and madmen that they are! And more—can you believe it, reader?—they *worship* this outrageous beast, and offer on its savage altars the sacrifice of human flesh!

Most notable and free Americans! is *this* the summit of your shouting and your bragging—to set up an idol at which the wide world shrinks, aghast, horrified, disgusted, stunned with indignation—to call it a kind and merciful creature, and bend the knee, the neck, the very soul to its foul bondage? Why, men, what devil has bewitched your senses! Are ye slumbering in the porches of hell? Are ye made drunk with American fogs, that ye have no eyes to behold your degradation? Hear it, O marvelling world—America, that boasted of her more than queenly throne in the Far West, stands out in her nakedness, a slave—a coward—a ridiculous fool—the laughing-stock of nations!

Is she not a slave who is bound, body and soul, to the vilest, the filthiest, the most abominable of masters? Is she not a coward, a dastardly coward, whose liberty is in her own hands, but lies unworn, because she dare not grasp it? Is she not a ridiculous fool? Shall not the nations laugh at her from Ireland to Cape Comorin, who is gone raving mad after an idol with three million heads?

Laugh, little islands in some farthest corner of the world, such lunacy was never heard of among your naked savages. Laugh, laugh, ye long-faced Bramins; your golden Buddha has but a millionth part as many! Laugh, Turk, laugh, Jew and Gentile, Scythian, Greek and Ishmaelite—rise from your tombs, ye pyramid-crowned Pharaohs, and make the deserts ring with laughter! Behold, a Queen is become insane, and licks the dust from the feet of the absurdest image that ever mocked the worship of a bloody-hearted people! America has forsaken the God of her fathers, and set up *Negro Slavery* upon her high places, that she may delight herself with its hideous form, and play the hypocrite with true religion.

Tell it to her Rocky Mountains, and they shall quake with indignation—tell it to her broad rivers and her deep pine forests—oh, they will send up a voice of winds and of waters bellowing to the skies her everlasting shame—crying to the stars that her white sons are become animals, and not men, devouring like harpies the carrion flesh of their black brothers; and the holy stars shall

answer, with a wail of grief—Woe unto that land where truth is forsaken for a lie—where passion and selfishness have taken upon themselves the name of charity; the world shall laugh at it, despise and scorn it; heaven shall mourn over it, and all the devils of the lowest pit shall cover it with curses!

Foolish Americans, listen to the holy stars, and be warned in time. F. T. MOTT.

Leicester, England, August, 1848.

THE CLERGYMAN AND SCEPTIC.—“If we are to live after death, why don't we have some certain knowledge of it?” said a sceptic to a clergyman.

“Why didn't you have some knowledge of this world before you came into it!” was the caustic reply.

Foreign News.

ARRIVAL OF THE BRITANNIA.

PARIS.—Louis Napoleon, who has been elected by a large majority, took his seat in the National Assembly on the 26th, and made a very appropriate speech on the occasion. His election was declared perfectly valid.

GERMANY.—Advices from Frankfort, of the 21st inst., state, that tranquility was entirely restored in the town, which was occupied by about 10,000 Austrian, Prussian, Hessian and Wirtemberg troops. The loss of soldiers during the fighting of the 18th inst., is estimated at 25 killed and 70 wounded, but the loss of the insurgents is unknown, though it may be supposed to be larger than that of the troops.

A great insurrection has occurred at Baden, led on by Struve, of the “Spectateur Allemand.” At last advices, these Republican Insurgents had complete command of Larroch, and orders were given to all monarchists to sequester their property, and call out all the young men capable of bearing arms, and direct them to present themselves at the Cheflev of the district. All these orders were issued in the name of the Republican Government, and signed “Struve.” It is said that the Baden insurgents have taken Friberg, in the Black Forest, and the French Patrie, of Sunday, publishes a letter from Malbassen, announcing that they had taken Carlsruhe, deposed the grand Duke, and marched upon Frankfort.

The insurgents were still at Schlenke, at last accounts, and in possession of four Cantons.

On the 23d the rails were broken up at Molach, near Carlsruhe. A sanguinary engagement had taken place in the vicinity of Stauffen, in which the insurgents were completely routed.

IRELAND.—*More Arrests.*—Mr. Killilea, editor of the Waterford Chronicle, was this day locked up in Clonmel goal, on a charge of High Treason. Two young ladies, Miss Eliza Power and Miss Bryan were arrested near Carrick on Suir, and were committed to Clonmel jail on a charge of being engaged in treasonable practices. When taken, Miss Power had fire-arms and a parcel of letters belonging to Mr. O'Mahony in her possession. A parcel of percussion caps were found in her bonnet. The ladies wore a very novel head dress.

Farther arrests have taken place. A man named Cunningham allowed himself to be discovered by a pretended sympathiser, a detective on a public conveyance.

On the 21st inst., a Mr. Howley, resident magistrate of Dungarvin, accompanied by a detachment of fusileers and a strong party of police, had a midnight visit to the mountains near Connah, and succeeded in capturing 14 persons known to have been in arms under Gen. O'Mahoney, who had returned home imagining themselves free from suspicion. They were lodged Waterford county jail.

Among them is a publican from Bath Cormick, named Maher.

The Lord Lieutenant has issued a proclamation offering a reward of £100 for John O'Mahoney, leader of the last insurgents at Fort Lew and Glenbower.

Notices.

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SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Stone's Bldg. (fourth story), corner of Main and South St. Paul-street, the times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

BUFFALO.—The Advent Church in Buffalo meet for worship in their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the “Second ADVENT CHAPEL,” Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl.

NEW-YORK.—The Advent congregation which formerly held their meetings at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowry), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats for Brethren visiting the City are invited to meet with them.

The Advent Harbinger.

IS PUBLISHED EVERY SATURDAY IN TALMAN-BLOCK, BUFFALO-STREET, ROCHESTER.

Joseph Marsh, Editor and Proprietor.

Terms.

Per Volume (six months), if paid in Advance, \$3
If not paid in advance, \$1.00
Five copies 3.00
Ten copies 5.00
To Canada subscribers—invariably in advance, 1.00
Free to those who are not able to pay.

For all communications, orders, or remittances, should be addressed—POST-PAY—to JOSEPH MARSH, Rochester, N. Y.

ADVENT HARBINGER.

"Behold, he cometh with clouds! and every eye shall see him!-- and all kindreds of the earth shall wail because of him!!!"

VOL. XVII. NO. 19.

ROCHESTER, N. Y., OCTOBER 28, 1848.

WHOLE NO. 253.

Poetry.

SWEET HOUR OF PRAYER.

Sweet hour of prayer! Sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne,
Make all my wants and wishes known.
In seasons of distress and grief,
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer!

Sweet hour of prayer! Sweet hour of prayer!
The joys I feel, the bliss I share,
With those whose anxious spirits burn
With warm desires for thy return.
O gladly hasten to the place
Where God my Savior shows his face,
And gladly fix my station there,
And wait for the sweet hour of prayer!

Sweet hour of prayer! Sweet hour of prayer!
Thy wings shall my petitions bear
To Him, whose power and holiness
Engage the waiting soul to bless.
And since he bids me seek his face—
Believe his word and trust his grace;
I'll cast on him my every care,
And wait for the sweet hour of prayer!

Sweet hour of prayer! Sweet hour of prayer!
May I thy consolation share,
When from mount Pisgah's lofty height
I view my heaven, and at the sight
Put off these robes of flesh and rise
To gain my everlasting prize:
Shining as I pass through the air,
Farewell, sweet hour of prayer!

Original Articles.

For the Advent Harbinger.

DEATH THE OPPOSITE OF LIFE.

REPLY TO J. MARSH,

CONGREGATIONAL MINISTER, WHITEFIELD, N. H.

BY HENRY GRAW.

Humbly hoping that, by the grace of God, my desire is to know and publish the truth as it is in Jesus Christ, I have carefully examined the reasonings of our Bro. M., and the passages which he has quoted from the Bible to sustain his views. I am still obliged to dissent from some propositions, both of his philosophy and theology.

I cannot admit that "the union of the parts of the body makes the life of the body," because the proposition contradicts the fact, that "the parts of the body" of Adam were all perfectly united and the material organization complete, *when there was no life*. This union of parts would never have produced life, to this day, had not the Creator "breathed into his nostrils the breath of life." Neither doth a capability of cessation of existence of anything depend on the question whether or not it "is made up of parts." Such capability is to be predicated of every thing *created*; every thing which is not *self-existent*. "A simple uncompounded substance" is as dependent for its existence on the will and power of the Creator as any "compound substance." Whatever difference there may be in respect to *immediate* or *remote* dependence of created things on the power of the Creator, or whatever diversity of established laws, all things, including the operation of all laws, are dependent for existence on the ETERNAL I AM, who "ONLY hath Immortality." 1 Tim. vi. 16. On this "authority," therefore, both of reason and inspired Scripture, do I affirm,

that "the spirit may die, or cease to exist, as may the body."

It appears to me, that Mr. M. has little confidence in his own philosophy, for, after all, he admits, that "it must therefore rest on the plain, unequivocal testimony of God's word, whether the spirit of man shall cease to exist." If so, there is nothing in the *nature* of spirit to prevent it.

The question is, What is the testimony of God's word on this important subject?

Let us begin with the creation of man. What is the record of inspiration? Is it that man was created immortal? Is it that, to the material organization, the Creator imparted a distinct substance of a different nature, and capable of conscious existence independent of the body, which substance is really *the man*, and the body a mere appendage thereof? How striking is the contrast between this theory and the divine record! "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. ii. 7. What is the import of these words, independent of all creeds and systems? Is it not that *MAN*, and not a mere appendage of man, was "formed" "of the dust of the ground?" Is it not, that he became a living soul, not by the addition of another substance of a spiritual and independent nature, but by his Creator's simply breathing into him the *breath of life*? I ask, if a single declaration that man, *in the general*, is immortal, ought not to shake the confidence of men in this popular dogma?

The threatening for transgression proves that man was not created immortal. This threatening was pronounced, not against an *appendage* or a *part of a man*, but against *the man himself*.—"In the day thou eatest thereof thou shalt surely die." It is a contradiction to say that an *immortal* being will *die*.

It is vain to deny that the proper import of the death is the direct opposite of life, or the cessation of it. Like numerous other terms, it is sometimes used in a figurative sense. It is not however to be supposed that God would give the penalty of his law in a *figurative sense*. No Legislator ever does this. The words, "Dust thou art, and unto dust shalt thou return," fix the literal as the true sense of the threatening.

Bro. M. admits, that death means the cessation of life, as it respects "the body." Why then, I ask, is not this its import in respect to *man*, the entire man, who is threatened therewith? The distinction appears to me to be arbitrary and groundless. He gives me *Cruden's* definition of the term death, viz: "The separation of the soul from the body." I will give *Solomon's* and *David's* and *Hzekiah's*. "The dead know not any thing." "Also their love and their hatred—is now perished."—Eccl. ix. 5, 6. "In that very day his thoughts perish."—Ps. cxlvi. 4. "The dead praise not the Lord."—Ps. cxv. 17. "The living, the living, he shall praise thee, as I do this day."—Isa. xxxviii. 19. I ask Mr. Marsh, if the *thoughts* and *affections* which perish in death (according to the testimony of the Spirit of truth), do not pertain to the noblest part of man? Mr. Cruden, like other lexicographers, gives the popular theological import of the term. If that had been, that death means going to the moon, he would have given it.

In giving Mr. Cruden's sense of the term death, Mr. M. departs from "the plain, unequivocal testimony of God's word," which he admits must decide this controversy. "The soul that sinneth it shall die." "The wages of sin is DEATH." Moreover, the plain literal import of the term, as the opposite of life and cessation of it, in respect to the final doom of the impenitent, is confirmed by almost every term in the English language capable of conveying the same idea. These terms are "destroy," "destruction," "end," "perish," "consumed," "burn up," "devour," "shall not see LIFE." What, I ask, can be plainer than the words of "the faithful Witness" himself: "Destroy both SOUL AND BODY in hell?" Matt. x. 28. Where is conscious being, when both soul and body are destroyed? Alas! for the power of tradition! Job xxxvi. 14 is supposed to teach "that the life of the wicked after death is with the unclean." If it does, there is nothing in the passage to prove that it is previous to the resurrection, or that it will be endless. I do not suppose, however, that the passage has any reference to anything after death. I understand Elihu simply meant that persons in consequence of the uncleanness of their lives, died in youth.

"David and Stephen and Christ at death committed each one his spirit into the hands of God." True, but what are we to understand by the term "spirit," used in such connection? Has Mr. M. proved that it means anything more than *life*? I plied to man, means a distinct substance, capable of conscious existence separate from the material organization. Does the term "spirit of a beast," Ec. iii. 31, mean "*immortal soul*" of a beast? Does not Mr. Marsh know, that the most learned men, who believe with him on the immortality of the soul, admit that the original words, *nesme, nephish, ruah, psyche, and pneuma*, translated soul and spirit, mean *breath or life*? See Taylor and Parkhurst. The opinion, so prevalent, that these terms mean an immortal substance, capable of distinct conscious existence, has no foundation in truth. The terms translated soul and spirit, it is well known, are applied to beasts. See Gen. vii. 21, 22, margin. "David, Stephen and Christ" at death committed their *lives* into the hands of God, in the hope of their restoration by a resurrection. Scripture is its own interpreter. "For ye are dead (i. e. appointed to die, Heb. ix. 27), and your life is *hid* with Christ in God. When Christ, who is our life, shall appear, THEN shall ye also appear with him in glory." Col. iii. 3, 4. Our future life is secured (though *hid*) in the divine purpose. There will be no appearance of it until our dear Lord comes.

Mr. M. believes that David is now in heaven. I prefer another testimony: "David is not ascended into the heavens" (Acts ii. 34), which refutes the opinion, that the phrase, "gathered to his people," means "to his people in heaven."—Jacob said to his sons, "I am to be gathered to my people; *bury me with my fathers*," &c. Gen. xlix. 29. So Ishmael was gathered unto his people. Gen. xxv. 17. Can Mr. M. prove that these people were in heaven? Can he, or any man, prove, that the expression means anything more than that they were gathered to the sepulchres or dust of their fathers?

It is affirmed that "Lazarus, at death, was conveyed to Abraham's bosom, in heaven." I ask Bro. M. whether this occasion of our blessed

Lord's recital of the death of the rich man and Lazarus, and of their subsequent condition, was not a most suitable opportunity for teaching the happiness and wo of disembodied spirits, if the popular opinion is correct? I ask him, if the fact of our Lord's description of the rich man's torment being a description of his *bodily members*, does not plainly teach that he had no disembodied spirit to suffer? So of Lazarus; the representation is, that the rich man saw him with his bodily eyes, which he lifted up in torment, and saw the *body* of Lazarus in the bosom of Abraham; all which proves that our Lord spake by way of anticipation, and that these personal physical joys and sorrows cannot have place until the resurrection.

"God is not the God of the dead but of the living, and at the same time is the God of Abraham, Isaac and Jacob—i. e. of their living spirits in heaven." This passage, taken in its connection, proves the very reverse of this, and is fatal to Mr. M.'s theory. "But as touching the resurrection of the dead (mark the subject), have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Matt. xxii. 31, 32. Now, if the subject had been, whether or not men had disembodied living spirits, our Savior's declaration would have proved it; but, as the subject was the resurrection of the dead, it proves the reverse. What is the argument of our divine Redeemer? Certainly, it is, that the dead must rise, because God is not the God of the dead, but of the living. Our Savior plainly teaches, that if the dead rise not, God would be the God of the dead, which proves that the patriarchs had no living, disembodied spirits in heaven; for if they had, God would be the God of the living, although the dead rise not.

"Building of God," &c.—2 Cor. v. 1. But what is the "building" referred to by the apostle? It is plain from the connection, that it is the *immortal body*, which we shall have at the resurrection.—The contrast is between the "natural" and the "spiritual body." 1 Cor. xv. 44. We shall not have the "building of God" until mortality is "swallowed up of life," which will not be until the morning of the resurrection. This is clearly proved by 1 Cor. xv. 54.

"Paul considered death would be gain to him." "Why? Because he then expected to receive his crown? No. He did not expect it till the day of the Lord's coming. 2 Tim. iv. 8. He groaned within himself "waiting for the adoption, to wit, THE REDEMPTION OF OUR BODY."—Rom. viii. 23. The Scriptural reason why it is gain for the saints to die is, that "they rest from their labors." Rev. xiv. 13. What sufferings and toils were terminated by the death of this holy apostle! He desired "to depart and be with Christ." He informs us when he expected to be with him:—"When Christ who is our life SHALL APPEAR, then shall ye also appear with him in glory."—Col. iii. 4. He does not say that he expected to be with him at death. The phrase, "absent from the body and present with the Lord," appears to sustain the popular theory, when wrested, as it usually is, from its connection. Let us candidly consider it in its connection.

"For we know, that if our earthly house of this tabernacle [i. e. our body] were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," i. e. an immortal body. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven [i. e. our immortal body]: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened [see Rom. viii. 23]: not for that we would

be unclothed, but clothed upon, [how?] that mortality might be swallowed up of life, [i. e. by the possession of the immortal body, as verse 2d proves. See also 1 Cor. xv. 54]. Now he that hath wrought us for the self same thing is God." What "self same thing?" Certainly, for the possession of this house from heaven, which is our *immortal body*. "Who also hath given us the earnest [i. e. of the self same thing] of the spirit." Thus far the premises, now for the conclusion. "Therefore," i. e. because God hath wrought us for this self same thing of giving us an *immortal body*, "we are always confident, knowing that, whilst we are at home in the body [i. e. our mortal body], we are absent from the Lord, (for we walk by faith and not by sight): we are confident, I say, and willing rather to be absent from the body [i. e. this mortal body] that [in our immortal body] we may be present with the Lord." According to the popular opinion, Paul and his brethren might have been confident of their being present with the Lord, if God never had wrought them for that self same thing, viz: the immortal body. Yet this confidence of their being present with the Lord, was founded entirely on the fact that God had wrought them for the self same thing of giving them the immortal body. The unbiased reader will perceive that the common construction of the sixth and eighth verses destroys all connection between the apostle's premises and conclusion. It makes him reason absurdly. What sense is there in the following argument? Because God has promised us the immortal body, therefore, we desire to have no body at all. It is evident that the apostle had in his mind, "the adoption, to wit, the redemption of our body" from the grave, throughout this connected chain of premises and conclusion, which is further proved by his reference (ver. 10) to our appearing at the judgment seat of Christ, which is a reference to the resurrection. See Matt.

Mr. M. observes, "that when Christ shall come to judgment, he will bring them that sleep in Jesus with him." How, I ask, except by raising those "that sleep" from the dead? Mr. M.'s idea, I suppose, is, that he will bring the souls of his saints from heaven to be re-united with the raised bodies. The language of the apostle implies no such thing. As God "brought again from the dead our Lord Jesus Christ," so Christ will bring from the dead his saints when he comes.—They will arise from their graves, meet him in the air, and come with him, and "reign on the earth" (Rev. v. 10) with Christ a thousand years." Rev. xx. 6. Such is the glorious testimony of the Eternal Spirit.

It is affirmed, "that John, in his vision, saw an innumerable multitude of the saints in heaven." Our friend, in his zeal for human theory, forgets "that John, in his vision," saw "things which must shortly come to pass," not things then in actual existence. Rev. i. 1. John saw, in vision, the future "reign, on the earth," of the Son of God, with his ransomed saints before the throne, with their palms of victory, hymning their grateful hallelujahs to God and the Lamb.

Mr. M. also affirms, "that all Christians have already come to God, the Judge of all, and to the spirits of just men made perfect." The apostle adds, "to the city of the living God, the heavenly Jerusalem." Will our brother affirm, that we have actually already entered in through the gates into the city? He must, to be consistent. It is only by faith that we are yet come to the hope of these. It is evident, from Phil. iii. 11, 12, and Rom. viii. 18 to 23, that we shall not be made perfect until the resurrection.

"Judas, at death [it is said] went to his own place." This is a mistake. It is not written "that he might go to his own place" at death. If it was so written, the question would remain, what

are we to understand by his own place?

"The penitent thief [it is also affirmed] was immediately with Christ in Paradise." It is a correct principle of interpretation, that when the literal sense of a passage contradicts a fact, it is inadmissible. In the margin, though not in the text, Griesbach has the comma after to-day. If this is correct, we may understand our blessed Lord as saying, "Verily, verily I say unto thee to-day, thou shalt be with me in Paradise" at the time you have referred to, i. e. when I shall come in my kingdom. This would be a very appropriate reply to the prayer of the dying man. The common opinion is absolutely irreconcilable with fact. It is a fact (see Ps. xvi. 10), that our Savior's soul was in *sheol* from the hour of his death until the resurrection. We know, from Eccl. ix. 10, that "there is no work, nor knowledge, nor wisdom in *sheol*," &c. Jesus Christ, therefore, was not in Paradise that day of his death. This is further proved, by his words to Mary: "I am not yet ascended to my Father." There are other insuperable objections to the common opinion. It subverts the great truth that, on that day, Jehovah made "HIS SOUL AN OFFERING FOR SIN" (Isa. liii. 10), and that for us he "poured out his soul unto death." Ver. 12; Ps. xvi. 10. If the glorious spirit which was with the Father (in the relationship of his first begotten and well beloved Son, the very brightness of his Father's glory, before the world was, REALLY DIED in connection with the body prepared him, we see means appropriate to the end—we see an offering unto God, in what the divine wisdom may contemplate an adequate propitiatory sacrifice "for the sins of the whole world." But if THE SON OF GOD never "became obedient unto DEATH"—if he himself, instead of dying for our sins, went to Paradise, and left his human body only to die, then unavoidably follows that God has given only a human body to die for the sins of the world, and the Scriptural declarations of his wondrous love in giving his own SON to die for us, which demand the admiring and adoring gratitude of angels and men, are all illusory! Alas! how have the corrupt theories of that wisdom, which is foolishness with God, eclipsed the true wisdom and glory in redeeming love!

It is not written, "that at the transfiguration Christ, the spirits of Moses and Elias made the appearance." "There appeared unto them [i. e. the disciples, Peter, James and John] Moses and Elias," &c.—Elijah never died. As to Moses the disciples saw not a disembodied spirit, but a bodily man Moses. It proves, therefore, that Moses had been raised from the dead, rather than the existence of disembodied spirits; but in it is unwarrantable to infer anything about the question at issue from such miraculous appearances.

Thus have I gone through our friend's "chain of facts," link by link. It is easy to preserve chain of passages, detached from their connection to prove what we wish. The Universalist cannot do it. We cannot expect to come to the knowledge of the truth on any Scriptural subject, without examining, in their connection, all the passages which refer to it. I hope what I have written may at least convince my brother, that possibly it may not be "in vain for (him) to search the Scriptures any farther" on the subject. The pious Edwards resolved that he would never be so positive of the correctness of his sentiments as to be unwilling to review the evidences of the truth.

It remains for me to notice a few more passages and remarks of Mr. M. on future punishment.

I would first, however, ask his candid consideration of the fact, that, in the original Scriptures, there is not a single passage that connects actual torment with endless duration. In our version torment is connected with "day and night forever."

er and ever." The same words are connected with the smoke of torment. But the original terms, *aion*, *aionion*, &c., do not import endless duration, but age-lasting, or ages of ages. The terms *aphthartos* (immortal, incorruptible), *akatalutos* (indissoluble), are never in the Scriptures applied to the wicked.

Matt. xxv. 41, is referred to: "Depart from me, ye cursed, into *aionion* [age-lasting] fire." Will Mr. M. believe the truth, that the Savior, in this fire, "will BURN UP the chaff," or tares, which he says "are the children of the wicked one?" Matt. iii. 12. Will he, for the truth's sake, look at all the divine testimony on the subject? Will he believe the teaching of the Savior, that, in this fire, it is the purpose of God "to destroy both soul and body?" Matt. x. 28. Will he please to consider that this lake of fire is the place for "the second death?" He asks, "In what sense can they depart into annihilation?" Really, I hope it does not surpass the extent of his intellectual powers, to conceive of their departing into the lake of fire, which shall ultimately "destroy both soul and body," which, if there is any meaning in language, is annihilation of conscious being.

Matt. xxv. 46, is referred to. Although the original term does not import endless duration, it is admitted that the *punishment* of the wicked will be strictness endless. 2 Thess. i. 9, explains what the punishment is. Is it immortal wo? No, it is "everlasting destruction." Now, if the punishment is destruction, and the destruction everlasting, the punishment is everlasting. The chief punishment of the impenitent will be that of LOSS. It will consist in the tremendous loss of immortality in the glorious presence of God, the inconceivable loss of all that "far more exceeding and eternal weight of glory," which might have been enjoyed. The second death will indeed be preceded by varied degrees of actual torment according to the different degrees of guilt of the transgressors, but the principal punishment is "everlasting destruction from the presence of the Lord and from the glory of his power."

Mr. M. remarks, "It must be conceded by all, that the final condition of the wicked is to be the same that awaits the fallen angels." If he will not abandon this concession himself, he will be converted from the error. It is true, indeed, as Mr. M. observes, that "they are expecting a greater degree of torment hereafter." He adds, "But can we suppose that it is annihilation that they are expecting and dreading so much?"—Here our friend falls into his usual error of premature conclusion previous to examining the whole of the testimony on the subject. "The fallen angels" shall first answer Mr. M.'s question themselves. Then I will confirm the truth of their expectation by the words of the inspired apostle. "Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to DESTROY US?" Mark i. 24; Luke iv. 34. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might DESTROY him that had the power of death, that is, the devil." Heb. ii. 14. One more argument remains to be answered.

"The different degrees of punishment that await the wicked in the eternal world, are proof that their punishment is not to be annihilation." This I deny. It is only proof that their punishment is not annihilation of conscious being *only*. He observes, that "it will not do to say that the different degrees of punishment will be awarded before annihilation takes place, for death is the penalty." The fact that the penalty is death, is perfectly consistent with the fact that it shall be accompanied or preceded by different degrees of actual suffering. If there is any force in the objection, it lies against Mr. M.'s own views. He admits that "the penalty is death." Now what-

ever definition he may give of death, he must admit the punishment of the sinner is not limited to any one thing. Does he say, it is "the separation of the soul from the body?" He must admit that this is not *all* the sinner's punishment.—Does he say, that *death* is eternal *life* in misery? He must admit that this is not all, but that this is preceded by the literal death of the body.

In conclusion, I have to request Mr. M. to answer other arguments in my former articles and objections to his views not yet answered: also, to show, if he can, that I have not now Scripturally and rationally refuted his objections to "the doctrine of the Lord," that the wicked "shall be punished with everlasting DESTRUCTION from the presence of the Lord and from the glory of his power" (2 Thess. i. 9), and that this destruction is a destruction of "both SOUL AND BODY in hell." Matt. x. 28.

Philadelphia, Pa., Oct. 21st, 1848.

From the Christian Contributor and Free Missionary.

SECRET SOCIETIES.

Secret societies are a violation of the great principles of moral rectitude. They are both wrong and inexpedient, and their apparent good is, on the whole, unreal. Let us then proceed to prove that voluntary, pledge-bound secret societies are based upon a disregard of the principles of moral rectitude, independent of their aim or apparent effects.

He who acts upon a principle the adherence to which under any conceivable circumstances will force him to do, or silently acquiesce in the doing of violence to the rights of another, is acting, whether aware of it or not, in disregard of fundamental morality. This proposition is true, unless God in the arrangement of his government has laid a necessity upon man and, therefore, given him permission to do wrong. But all wrong doing is at war upon God. God permits no being to war upon him, therefore no being has permission under any circumstances to violate fundamental morality. There are circumstances under which a man pledged to keep a secret before he knows what that is, must do one of two wrongs.

Suppose you meet a man who tells you that he has a secret to reveal to you on condition that you will not under any circumstances divulge it. You give your word. The secret is that at midnight he will set fire to your neighbor's house.—By warning your neighbor you can prevent the deed. But to do that you must break your pledge. You must, therefore, silently and knowingly acquiesce in a deed of incendiarism or be guilty of perjury. You are obliged to do this because of having done wrong in giving such a pledge. This is an individual case, let us carry it up to an association.

You join a Division and in so doing, promise to keep its proceedings secret before you know what those proceedings will be. They may tell you that you will not be required to do wrong, but of that, the Division, and not you, must be the judge. The time finally comes when, in your opinion, the Order is about to perpetrate a great wrong against the public. You enter your protest; but the majority rules, and the thing is determined upon. You withdraw, but your pledge is of eternally binding force, you cannot withdraw that, and therefore, cannot warn your fellows of their danger. You are reduced to the necessity of doing one of two wrongs. You must either break your word or look silently on while society is being stabbed—you must break your word or trample upon allegiance to humanity.

Suppose a citizen of Paris had sworn allegiance to the government of Louis Philippe, and was also pledged to a secret club. Suppose his Order concocted and were busily developing the revolution of February. He feels his allegiance to

the government is binding, but if he follows the club he will trample upon the government; and if he is true to the government, he is false to the club, so that either way he must commit perjury. The character of the government makes no difference and these suppositions are not at all behind what the reality would be under the circumstances supposed. It is plain then that adherence to the principles upon which secret societies are based will under circumstances of common occurrence drive a man into the commission of one of two immoral acts. A principle, the adherence to which, under any conceivable circumstances will drive a man to the commission of an immoral act is an immoral principle. Therefore the principle upon which secret societies are based is immoral.

Secret societies are immoral, because, under certain circumstances they must trample on the rights or destroy the character of others in self-defence. The murder of Morgan is generally considered as an abuse of Masonry—as a deed of wickedness which was not a necessary adjunct of the system. But, it seems to me, that this was but a fair and legitimate development of the principle of secret societies under the circumstances; for the death of Morgan was but a necessary effort in self-defence. If it was right under the circumstances to defend and perpetuate Masonry, it was right to destroy Morgan; for the one was necessary to the other. He was destroying Masonry—letting out its heart's blood by revealing its secrets. It was an Association which had plunged into darkness, and left reason so far behind that it dreaded, as it feared annihilation on an appeal to Reason's court. Government could not defend it because its destroyer broke no human law in revealing its secrets, provided he got possession of them fairly. Its only hope for life, was, over his dead or living grave; and if it ought to have lived, then he ought to have been silenced.

The same will hold good of any secret society under similar circumstances. The Sons express their determination to reveal all the secrets of the Order, their manner of initiation, internal arrangements, and present password, and one of three things must be done—either put him out of the way or make the public believe his statements false, (as the Odd Fellows did in the case of Willis) and practice falsehood and deception, or cease to exist as an Order. To do either of the first two named things is to be guilty of an immorality. Under the circumstances supposed, the Sons must do one of these two things or cease to exist; therefore, the Sons must be guilty of a violation of morality, or cease to exist.

No Association which is in accordance with the principles of God's moral government is, under any circumstances, dependent for its existence upon violation of moral principle. But the Sons under the above circumstances would be dependent upon such violation for its existence: therefore, the Order is at war upon the principles of God's government. We have not taken the Sons of Temperance as our example because we think them the worst, but, on the contrary, we deem them the best form of a secret society. If the principle is evil in their hands while their aim is good, what may we not expect from it in the hands of the evil disposed?

NOT DEALING IN SCRIPTURE.—A woman went one day to hear a famous D. D. preach, and, as usual, carried a pocket Bible with her, that she might turn to any of the passages the preacher might happen to refer to. But she found that she had no use for her Bible there; and coming away, said to a friend, "I should have left my Bible at home to-day, and have brought my dictionary.—The doctor does not deal in Scripture, but in such learned words and phrases as require the help of an interpreter to render them intelligible."

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, October 28, 1848.

NEW SUBSCRIBERS.—The interest many of our friends, recently, have taken in obtaining new subscribers for the HARBINGER, is encouraging. We hope they will continue their efforts, and that others will imitate their example. We are glad to perceive that the HARBINGER is beginning to be appreciated in many places where, hitherto, adverse influences and misrepresentation had restricted its circulation. From almost every quarter we receive letters of encouragement. Our friends who have interested themselves in extending the circulation of the HARBINGER, will accept our thanks; Bro. Wilson, in particular, who, in his recent tour, obtained for us some twenty or thirty new (paying) subscribers.—We are much indebted, also, to our friends in the cities of New-York, Boston, Newark, &c., who have recently increased our subscription list some dozen or more in each of those places. We have our mind upon many others, East and West, active and efficient laborers in spreading the great proclamation of the SECOND COMING and its kindred doctrines before the people, both by the voice and the press, to whom our acknowledgments are due.

We hope all our patrons will feel interested in this matter, and act as agents for the HARBINGER in their respective towns and vicinity. Cannot each obtain, at least, one. Try.

AN OFFER.—Any one who will send us four subscribers, with the money, for one year, or six months, enclosed in the letter—postage paid—shall receive one copy of the HARBINGER free, for the same length of time.

"This is the true grace of God wherein ye stand." 1 Peter v. 12.

Another important event to transpire in immediate connection with the advent of Christ is the
PURIFICATION OF THE EARTH.

This earth was pronounced *good*, by Him who created it. It was *good* in its soil, its waters, its atmosphere, and in all its operations and productions. But not so, since it was cursed for "man's sake." Now, instead of being the happy and safe abode of man, for which it was originally designed, it has become a vast engine, moved by the mighty power of the earthquake, the volcano, the tempest, and the disordered elements, to afflict and destroy its inhabitants. Its soil, instead of imparting soundness and health to vegetation, causes the "seed to rot" within its poisonous bosom. Its once pure, delicious, and healing waters, have become impure, and the source of numerous and fatal diseases. And its atmosphere, on whose salubrious breezes were once borne life and health, now loads its cold and damp vapors with fatal epidemics, blasting mildews, and the chills of death. In a word, the curse, in its ripened perfection, is seen in every thing that springs from the soil, that lives in the waters, and moves in the atmosphere.

Truly, the earth has "waxed old as a garment," and must, according to the nature of the case, soon be destroyed, or undergo a physical change. We feel fully justified by the promise of God in saying, that it will not be annihilated, but it will be changed from its present, to its original state of perfection, when there will be "no more curse." This change, this removing of the curse, we understand will be effected by the action of *fire*, in immediate connection with the coming of Christ. It appears that the dissolving fire that will accomplish this stupendous

work, will precede the descent of the Lord: for a "fiery stream" will go before him, and he will come in "flaming fire." The gasses of which our atmosphere is composed, we think, will be separated, ignite and explode, so that "the heavens will pass away with a great noise." This burning of the atmosphere will cause the elements to "melt with fervent heat," and the "works" of this world to be "burnt up." The granite rocks, and cloud-capped mountains, covered with the snows of thousands of winters, will dissolve, and flow like melted lava. The springs, the streams, the rivers, the lakes, and the mighty deep, will "boil like a pot of ointment," and burn like the most inflammable combustibles! And all the works of this world will be "burnt up." "The monuments of man, that long have stood the shock of ages, will then moulder down to dust.—The works of art, the 'proud cap towers and gorgeous palaces,' and all the modern pagantry of pride and show, by this flame will be to ashes turned. The cities, villages, and towns, which fill the world with human beings; and all the seats of science, where men are taught the vain philosophy of former generations, and also learn the more modern customs and fashions of the day, to lord it over others who have not thus been blessed, as they suppose, with this great ray of light, this mortal-cast, man-made wisdom; these all will melt away, and not an eye shall see or finger point where once they stood. The battlements of war—the pride of kings, defence of nations, and the boast of warriors—which longer yet have stood the ravages of time, and now for ages back have claimed the title which mortals give, 'impregnable'—who, from their gaping sides, have poured at times such showers of missiles upon the approaching foe, that many a gallant ship, with all her crew have found a berth beneath a watery grave, or been scattered in fragments into the middle air—and many a brave and fearless hostile band have left their bones to whiten on the plain: these, too, will sink beneath this powerful flame, and not a fragment be left to tell where once they stood. The cloisters of the Roman monks, and the dark cells of the nuns, which long have kept from view the secret crimes and midnight revels of their murderous, cruel, lustful inmates; the dark-walled chamber of the inquisition, filled with its means of torture, that had in ages past drenched all its walls in blood, and hung, in solemn mockery, with images of Christ, with likenesses of angels, and pictures of the Virgin Mary, blasphemously called 'the mother of God';—all will be consumed by this pervading flame."

In view of such a scene as this, a world on fire! well might the prophet exclaim, "Behold, the day cometh that shall burn as an oven!" And Paul, "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire. And Peter, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up."

This all-pervading, penetrating, dissolving fire, seems necessary to cleanse this deeply polluted world, that it may be made new, and suited to its nature and condition, for the abode of the sinless and immortal saints, and the territory of the everlasting kingdom of Christ. It is no more unreasonable to suppose that, after it is once cleansed, and the curse removed, it will be made new and glorious, than to admit that it was at first made so out of chaotic confusion, or that it was made what we now behold it, after being destroyed by the flood. The same almighty hand that first created it, destroyed it by the flood and formed it again, and has upheld it in perfect order until now, can dissolve and cleanse it by fire, and again form it anew, according to his own pleasure. This, his word assures us he will do.

"For, behold, I create new heavens, and a new earth." . . . "For as the new heavens, and the new earth, which I will make, shall remain, before me, saith the Lord, so shall your seed and your name remain." Isa. lxi. 17; lxvi. 22. To this promise Peter refers, when he says, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii. 13. And beholding in vision the glorious fulfilment of this "exceeding great and precious promise," John says, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea. . . . And he that sat on the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." Rev. xxi. 1-5. "And there shall be no more curse." Rev. xxii. 33.

While this work, the destruction of the wicked, cleansing and making new the earth, is being performed, we think the righteous will be with the Lord, where Paul leaves them, when he says they will be "caught up to meet the Lord in the air"—or where John in vision saw them, "standing on the sea of glass," probably above the present atmosphere, in the New Jerusalem before its descent to the new earth.

This view of these things is not a fanciful sketch, but a true, though faint and imperfect, description of what will soon be a glorious reality. And those who fully believe in them should not waver in their faith, but feel the fullest assurance that it is the true grace of God, in this respect, in which they stand.

"PERFECT COMMANDER."—In noticing our remarks on this matter, Bro. Himes, in the last Herald, says, "The paragraph he (we) quoted from Bro. Weethee's letter was not seen by us till it was in print. We do not seek such praise of our brethren." We are glad to see and give this explanation, on their parts. But, that Bro. Weethee meant, merely, that "God had raised up" Bro. H. to be a "perfect commander" "in conducting tent meetings," we have our doubts. We do not suppose, however, that he meant to say, that Bro. H. was raised up to be a "perfect commander, in the place of Christ," but, that he was raised up to be such "in one of the last proclamations," under Christ. And we still think this was his meaning. If not, he should explain; for others understand him as we do. And, to show that we have reason for so understanding him, we will give all Bro. Weethee said on the matter.

"J. V. HIMES, of Boston, Mass.—Was formerly a preacher of the Christian body. He is too well known to require any particular notice. We merely state, that we think him better qualified to fill the station he occupies, than any other man in the Advent ranks. His method is bold, clear, and very impressive; his manner fearless; in a word, he must be regarded as a perfect commander, such as we should expect God to raise up to fill an important station in one of the last proclamations."

☞ The cause in this city is in a very encouraging condition; a better state of things has not existed for a long time. Br. L. D. Mansfield is laboring with us to good acceptance.

"TOBACCO AND HEALTH ALMANAC, for 1849, by John Burdell, New York; for sale by all bookellers. Price 6½ cents." We have been favored with a copy of this work, which contains much valuable and interesting matter on the deleterious uses of tobacco. We recommend all to obtain and profit by the work.

☞ With one single exception, all of our correspondents who have spoken on the stand we have

taken on Anniversary conferences—and many have spoken—have highly approved of our course; we have never dwelt on a subject that has called forth a more general expression of gratitude.

The article in this number from Br. Grew, though lengthy, is interesting—read it with care, and hand it to those who read the article in a former number, on the opposite side of the question, from Bro. J. Marsh.

Let it be remembered that we design in future, invariably to expunge from every communication, designed for the Harbinger, every unkind word, sentence, or insinuation against friend or foe, or reject the communication that contains them. Let all remember this and write accordingly.

New Subscribers

For week ending October 21st.

Massachusetts	4	New York	4
Rhode Island	7	Canada West	3
Vermont	1	Ohio	4
Connecticut	1	Total	24

ANNIVERSARY CONFERENCES.

DEAR BRO. MARSH:—The Harbinger of Saturday is before me with my letter and your reply. I remarked in my last that except you departed from the position you had assumed, i. e., that we are not bound to prove a negative, I should dismiss the subject. I shall adhere to my resolution, esteeming it of no use to dispute about a question, when we have no standard of judgment, except our own fallible opinion. However others might like it, I would be unwilling to be tried by a court, when the standard of judgment was set aside, or they had none but the opinion of the Judge. I have called for the standard—the rule or measure, some three or four times, but none has been given. I am referred to those “articles on anniversary conferences,” and asked to “carefully (?) review” them! Have I not eyes? If I have not, I have a good pair of spectacles, through which I can see as well as I ever did.

No. 1. “Advent Harbinger, July 15.” Any bible in this against “anniversary conferences”? NOT THE FIRST WORD! A great deal of talk ABOUT (?) “the word of the Lord,” “THY WORD,” etc.

No. 2. July 22. Any Bible in this against “anniversary conferences”? NOT THE FIRST WORD!! There is talk about “analogy” and others giving “one” thus saith the Lord.”

No. 3. July 29. Any thing here? NOTHING!!! But abundance of opposition to the simple united expression of our feelings and sentiments, in the form of resolutions. It is right for a brother to tell his brethren his feelings, sentiments, and resolutions; if he isolates himself from all his brethren; but it becomes monstrous, if a dozen or two come together and do the same thing (?) O consistency thou art a jewel!

No. 4. August 5. Any bible here against “anniversary conferences”? NONE!!!! Abundance of fault-finding with the sentiments expressed in our discussions. Well, if anti-scriptural sentiments are put forth by our brethren, we have a right to sift and canvass them. That is one thing: but it is not the question: THIS is “anniversary conferences.” We will keep to the point.

No. 5. August 12. Any bible here against “anniversary conferences”? NOT A WORD!!!! But abundance about “Miller’s Dream.” Well if any thing was said in the conference about the “Dream,” I did not hear it. You profess to desire your readers should have the truth. Would any of them get it, that do not read the Herald? No! You published two resolutions, one of which refers to something unsaid in the Harbinger. Turn to the Herald and you have it. These resolutions are prefaced by a report—that report you did not publish! It begins thus: “That resolution aims at the accomplishment of two objects.—1. The distribution of Advent publications. 2. The purchase of them for that purpose, etc.” Now “Miller’s Dream” is not an “advent publication,” although issued at the “Advent Herald” office. Therefore, it is not embraced in the resolution. Nor was a word said, to

my recollection, about embracing it in the resolution, by any one in the “meeting,” (I may be pardoned for using the term “meeting” when I find it in his first number, and first paragraph) but I did hear the “Tracts on Prophecy” and some others, spoken of.

In this No. of the Harbinger, and along-side of No. 5, are my “syllogisms,” which have brought me into this controversy. In the closing paragraph, is the following request and question:—“Please read your articles again, and give us the first ‘word of God,’ ‘against’ conferences, annual or special”? This is the point at issue. We mean not to be diverted from it.

No. 6. August 19. Any bible “against” “anniversary conferences” here? NONE!!!!!! Our plans or “measures,” for trying to assist our brethren who are already in, or who may hereafter go into, the field, are however, the subject of animadversion, unworthy of Bro. Marsh! It is well known that many of our brethren who have served the cause of truth and righteousness, while they had means, have had to retire from the field, for want of means. It is as well known that imposters, and men evidently not called of God, have imposed on many of our brethren, until they have been obliged to withhold their money, for fear of imposition. We wished to obviate that difficulty. But no! although the word of God is silent on the subject, it must, by a most monstrous perversion, be made to condemn it! We are charged with holding out unworthy motives to laborers. I deny it. I call for the proof, (you admit you are bound to prove an affirmative, now do it :) that we have held out any such inducements. We have NOT offered “filthy lucre” to any man living to go into the field. Such insinuations are unjust—they are cruel—they pierce the cause of our Redeemer and cause it to bleed at every wound—they pierce the hearts of your brethren, Bro. Marsh, and cause them to weep in secret places. Will you persist!

No. 7. August 26. Any thing here, from the “word of God” to condemn “anniversary conferences”? NOT A SYLLABLE!!!!!! But we said and did some things that, Bro. Marsh cannot approve of (?). Well be it so. We say and do things continually for which we are condemned. But what of that? If they are wrong they might as well be wrong there, as elsewhere.

No. 8. Sept. 2. This is the last. Any bible here, against “anniversary conferences”? NONE, NONE!!!!!! But we did re-affirm our faith on the personal coming and reign of Christ. This according to your doctrine, would have been all well enough, provided it had not been done in a meeting of brethren and sisters, called a “Conference”! But this alters the case wonderfully!! Under such circumstances, it becomes “proscriptive.” It would have been well enough, also, if there had been a man of straw to oppose—O then fire your targets at him, but take care if there is a real, literal man, a tangibility, a substance, before you, for you will become proscriptive? Pass resolutions by the half acre, when nobody differs from you—believe, and express any and everywhere, your faith, when all believe as you do, but—! you will “proscribe” some one, if there is somebody, calling himself a brother, sowing the seeds of discord! Well be it so. “The word of God” has not condemned us. Let those who dare, do it.

I have thus “carefully” looked over your articles again, and I declare, up to the time I called for “the word of God,” there is not even an attempt to quote a single passage to the point. If there is, as you admit your obligation to “prove an affirmative,” just point it out, and it will be proved. That will be a very easy theory. We shall see, however.

There is only one thing in your reply, that I wish, specifically, to notice. It is the 9th specification. “Relative to proving a negative you certainly are in the mistake, as every” one of my “examples” “will shew.” The whole matter can be made plain, so that every one that has eyes, can see. We met in conference. Bro. Marsh denies our right, as christians to do so. If this is not the negative, there is no negative in the universe. He goes on up to the 5th No., when I call for “the first word of God” that condemns us. He turns and attempts to escape from his responsibility, by affirming that he is “not bound to prove a negative.” Did you ever! I give him several illustrations to show that when one is accused of wrong, the accuser is bound to prove him wrong, or not innocent before he can be

condemned, when Bro. Marsh makes the wonderful discovery that, in reality there is no negative in logic,—(no, turn the “buts” all out, or you will have a negative, in spite of you) they are all affirmatives! Verily, there is something new under the sun. Let me take one of the illustrations again. “Suppose some scoundrel claims my coat—drags me before a Magistrate, do you think the court would oblige me to prove an affirmative, i. e. the coat was mine on the mere claim of the villain?” This is the proposition. The law supposes me innocent, (this is the affirmative) till I am proved guilty. Innocence is the affirmative, guilt is the negative. The law will pronounce me innocent, until my adversary has proved me not innocent—uninnocent, or guilty. The question was not whether the coat belonged to the claimant, for it might not, or it might, as should after appear. But whether it was mine—whether I was legally, and innocently wearing it. This you might have seen by the question that followed: viz: “Who ever heard of a man’s being called upon to prove his innocence, until some evidence appeared, of his guilt?” This is the true state of the case. The law presumes me innocent until I am proved guilty. We presume ourselves innocent, until the infallible word condemns us; and are not bound to show our innocence thereby, until some one shows where we have transgressed. AGAIN I CALL FOR THE BIBLE, and nothing but the BIBLE.

But I see your “mistake,” and will patiently point it out. You supposed it the duty of the claimant to prove the coat his, and that this would be an affirmative. So it would, if this was the question, and the only one in the case. For instance I am found with another man’s coat—he affirms it is his,—proves it: But does that prove my guilt? i. e., that I stole it? No. It only presumes me guilty, for I may have unwillingly bought the coat of the thief, and if I am now called upon to prove my innocence, it is because some evidence has appeared that I am not innocent, i. e. guilty. But even here, in proving the coat his, he proves, in regard to me, a negative—i. e., the coat is not mine; and in regard to himself an affirmative. This you have admitted in your remarks. “The court would not call on you to prove the coat was yours”; (very well, then it would not call on me to prove an affirmative. That is just where the conference stands,) but it would be the work of the “scoundrel” claiming it, to prove an affirmative, viz: that the coat was his.” Good! This is just what we wanted you to do. You have “affirmed” a “negative,” viz: that “anniversary conferences” are NOT authorized by the bible. Now, “the court” calls on you to prove it.

I have done. Unless some explanation is needed, I shall not be drawn out again to discuss mere points. When you give us the word, we are ready to consider it.

Yours for God’s standard,
G. NEEDHAM.

Albany, Oct. 16. 1848.

REPLY TO BRO. NEEDHAM.

DEAR BRO. NEEDHAM:—The first thing that deeply impresses my mind in reading your communication is, the importance of our possessing and manifesting a christian spirit, while conducting this correspondence. If I have been deficient in this respect, and manifested a harsh, censorious spirit, I very much regret it, and ask you, my readers, and my God, to forgive me; and humbly pray that he will in future enable me under all circumstances to be guided by his lovely spirit, without which I well know that I am none of his. Relative to yourself, I leave you, your brethren, and your God, to decide, whether your communication breathes the spirit it should, or not. I hope, however, that you will prayerfully read it again, with special reference to this point.

Can we not differ, in friendship? We can, if we are what we profess to be, Christians and ministers of Christ. Can we not speak and write on points of difference, in love, so that all will see that we love one another, and that we are seeking for truth, and not the mastery? If we can not, then we are selfish and sectarian in our feelings. Can we not bear the friendly contradictions of our brethren,

without becoming sensitive, excited and acrimonious in our words? If we can not, we are not Christ-like; for he endured even the "contradiction of sinners."

Let me speak freely while on this point, not, exclusively, on your and my account, but for the good of all, especially those who stand as teachers and examples to the flock. To them, individually, not I, but the Word says, "Be thou an EXAMPLE of the believers, in word, in conversation, in charity, in SPIRIT, in faith, in purity." 1 Tim. iv. 12.—That a wrong SPIRIT has got among our editors and some of their leading correspondents, is too apparent to be denied. We will not say who fosters it, or who first introduced it among us: it is enough to know that it is in our midst, firing our hearts with a false zeal, selfishness, jealousy, unkind feelings, and moving our tongues and pens to speak and write words and sentences calculated to stir up strife, and produce divisions and every evil work. It is *not investigation*, but a *wicked spirit* among us that is producing these sore evils. And, we ask, shall we, editors and ministers, promote such a work, by examples of a wrong spirit? Or, shall we "forbear one another in love," and show to our weak and tried brethren, that we can disagree and not quarrel—can investigate and not become excited, censorious and unkind? The latter we should do. And may we all in future be actuated by the spirit of him who said, "By this shall all men know that ye are my disciples, if ye love one another." But to the point.

If I mistake not, you are laboring under a mistake, relative to my request for you to carefully read again my articles on anniversary conferences. The request was not for you to read in order to find bible proof against "anniversary conferences," but against "some" of their "acts." We both made a clear distinction between conference and its acts. This is right: for a body is one thing, and its acts another: and the body may be scriptural, but its acts unscriptural, and vice versa. This you will admit. Well, we requested you to re-examine those articles to find bible evidence against "some" of the "acts" of these conferences. That this was our request, the following extract from our previous correspondence will show.

In the Harbinger for Oct. 14th, you quote my words thus: "But it is not the mere existence, or annual assembling, to which we object, but its acts. These acts, or some of them, we have shown, are contrary to the spirit and letter of the word of God." To this statement on some of the acts of conference, you reply, "What act? Where? I have not seen it. When I do, I shall not attempt to disprove it. I shall have nothing to do but submit to the authority of the Word, and until I do, I have nothing to do in the matter, but call for that word."

To these remarks of yours on "some" of the "acts" of these conferences, in the same paper, I reply, "You ask, 'What act' is contrary to the letter and spirit of the word of God? and 'When' have we shown it? and add, 'I have not seen it.'" I then make the request for you to read those articles to find the Bible evidence which condemns "some" of the "acts" of these conferences, in these words, "Please carefully review our articles on anniversary conferences, and it does appear to us, that you will find the 'What' and the 'When,' that you say you have not seen."

Thus it is clear that you read my articles and penned yours which is now before me, under a misunderstanding of the import of my request: instead of understanding me to request you to read to find proof against some of the acts of Conference, you understood that you was requested to look for evidence against the existence of such bodies. As the mistake is yours, it will not be my duty to reply to

that part of your article which relates to what you supposed was my request. Had you understood my request, and read with special reference to it, I think you would have found Bible evidence against "some" of the "acts" of these conferences. I will name one act—the resolution which justifies *defensive war*. We think we gave evidence that all war is contrary to the word and spirit of the New Testament. When you will show to the contrary, or acknowledge this act is contrary to the Gospel of Peace, then I will name another act of these conferences, which I think I have shown is unscriptural.

You say that "'Miller's Dream' is not an Advent publication." What, then, was the design of its publication? Can you tell? Others, and one of the prominent members of your conference, think differently; and they have just reason thus to think, from the fact that the Advent Office which published it, has ever been very tenacious about adhering exclusively to the "Advent question," and has been loud in its complaints against all publications among us, foreign to the "Advent question." To say that "Miller's Dream" is not considered by them an "Advent publication," would be charging them with acting contrary to their high profession; which I am not disposed to do in this case; for I believe this "Dream" was published with the design to advance the interests of what they call "the Advent cause," and I believe no one thought differently until quite recently. Hence I have not, in this case, withheld the "truth" from my readers, as you very unkindly intimate. I desire them to have all the light on this entire question, but if I have not clearly given it, on any point, will Bro. Needham do it, in the spirit of brotherly kindness? But do not, for a mistake or error, supposed or real, impugn my motive, and treat me unkindly; for this will do no good, but wound the cause of Christ.

Far be it from me to "insinuate" that you and the members of your conference, have designed to hold out "unworthy motives to laborers," but we do say, that your principle of operation, as carried out by the older sects, has done it, and will do it among us, if carried to its legitimate conclusion. You can make nothing else of the ministerial committee organization, than an ecclesiastical body, created by an unscriptural conference, whose duty is to call ministers to their work, raise funds, and pay them for their services, &c. &c. Now, opposing the creation of such a body as this among us, we do not think "pierces the cause of the Redeemer," but is defending that cause against a hurtful innovation: for he calls his own ministers into his work, and makes provision in his word how their wants shall be supplied.

You still are confident that I am bound in this case to prove a negative. I am as confident that you are mistaken; for it is impossible, in any case to prove a negative, only by first proving an affirmative. If I understand you, by the principle on which you act in this case, every sect in christendom would prove the divinity of their organizations. Let us try the case.

An Episcopalian tells Bro. Needham that the Church of England is the Church of God. Bro. N. objects. He is told to prove that it is *not* the Church of God: he cannot do it by direct testimony, for it is no where said in the Word that the Church of England is *not* the Church of God. A Presbyterian, a Methodist, a Baptist, and every sect down to the Mormons, would prove the correctness of their respective church organizations by the same rule, and so long as Bro. N. would adhere to the principle that he is bound to

prove a negative, he would be powerless before these anti-Christian organizations. But he would be like Sampson with the "jaw-bone" among the uncircumcised Philistines, should he stand upon the ground that it is their duty to prove an affirmative. He would say to his brethren, I cannot submit to your Catholic, your Episcopalian, your Presbyterian, your Methodist, your Baptist, and so down to the Mormon, church and conference organizations, until you *prove from the plain word of the Lord*, that they are right. And how confident, we think, Bro. N. would be in saying, this you can NOT do; for the word of the Lord does not justify one of these human organizations. Therefore away with them! I have called for your proof but you have given "NONE, NONE!!!!!!!" and now before you make a demand again upon my faith and practice, as a Christian or minister of Christ, give me the divine testimony to justify your demand—for I am in duty bound to reject it in matters of this importance so long as it is unattended by evidence. Thus I think Bro. Needham would talk and act; and thus in spirit and in fact have I designed, and still mean to talk and act in reference to these conferences and conference acts, and every other new faith, or order of things that may be introduced among us, and seriously recommend others to do the same. I hope they will not believe and act in matters of religion without evidence to justify them; for without evidence their faith is spurious, and their acts wrong—for "whatsoever is not of faith is sin." No evidence to justify these conferences or their acts has been given, neither does any exist in the Word of the Lord or early history of the church,—and as I cannot believe without evidence, I repeat, that I have NO FAITH IN THESE CONFERENCES AND MANY OF THEIR ACTS.

Nothing short of the coming of the Son of man, or a thorough investigation of this question, will, I think, save many from a wide departure from the simplicity of the New Testament. We hope therefore that no one will be displeased at a suitable portion of the Harbinger occasionally being devoted to this investigation. I think they will not if the investigation is conducted in the spirit of kindness, which I assure them shall be done in future, without an exception—for I shall either expunge all unkind expressions or decline the publication of the communication that contains them. This rule will be applied in all other cases, most strictly.

Correspondence.

The Cause in Block Island.

DEAR BRO. MARSH:—I have been out on a tour of four weeks through Massachusetts and Rhode Island. In all the places I visited I found most of the brethren alive for the Kingdom, though some seem to be lukewarm.

I spent one week at Block Island, and I think it may be well to give a short account of the state of things there.

Elder E. Macomber preached there several years as pastor of the Baptist church. In 1843, he and the majority of the church embraced the Advent doctrine, and the larger part of the inhabitants (about 1000) professed to experience religion, and also become believers in the Advent nigh. As the time

passed, the Warren Baptist Association made determined effort to root the heresy out of the Island. By frowns, anathemas, and flattery, they succeeded in drawing away many. Yet Elder Macomber continues to labor there, and many brethren and sisters remain firm, rooted and grounded in the truth.

The Island is so situated, that it seems to be a little world by itself; and some of the inhabitants, some would think, were not so polished, but I have rarely ever found more polished stones for God's spiritual building.

While I was there, we had very interesting meetings. The last evening I was there, was one of the most solemn I ever attended. Quite a number of backsliders made confession, and expressed a determination now to serve the Lord. Many who did not speak, felt that God was there. Indeed, I do not know as there was a dry eye in the house. God grant that they may remain steadfast unto the coming of the Lord.

Bro. Macomber is sometimes almost worn out with opposition, yet the Lord will sustain him, and I trust he will remain faithful unto the end.

Below, I give you the names of *new subscribers* which I obtained for the Harbinger. Bro. Macomber will soon send you some more.

J. WESTON.

New Ipswich, N. H., Oct. 16, 1848.

The Glorious Prospect.

My soul is joyful in view of the bright and glorious prospect which is just ahead. Glory to God!

Not far distant, I can view by faith, the hills of Zion, clad in immortal beauty. The sacramental host of God's elect, seated among the flowers of Eden. The city, whose street is of pure gold. The river of the water of life, clear as crystal. And in the midst of the street of it, and on either side of the river, is the tree of life, which bears twelve manner of fruits and yields the same every month. Alleluia! For the Lord God and the Lamb are the light of the city.

Dear Brother, my longing heart is there! My wings are already plumed for glory! Gladly would I drop this mortal clothing, and put on immortality, and, with all the redeemed throng, step on to Zion's heights.

But I must wait till my Redeemer shall come, travelling in the greatness of his strength, O Lord, give me patience to wait, courage to endure hardness, as a good soldier of the Prince of peace, and strength to labor in his vineyard, till he come. And then, with all the sanctified, I shall be gathered into the Kingdom of God, never more to part. What! Never more to part? No, no! Glory to God!

Yours, on the march for glory! Amen!

R. V. LYON.

Burlington, Vt., Oct. 14, 1848.

To the Saints Scattered Abroad.

DEAR BRETHREN:—The battle goes well; the saints are getting stronger in the Lord than ever. Every breeze from the east, brings tidings of a speedy deliverance. Signs are thickening all around. We have not followed cunningly devised fables. He whose right it is to reign, we have been long declaring, will reign, and that speedily; and this fact is being demonstrated to the saints. Blessed be God, forever!

Lift up your heads, and look up! Do not sleep, as do others. Forsake not the assembling of yourselves together, as the manner of some is. Cast not away your confidence; but hold fast the profession of your faith *without wavering*—standing fast in the liberty wherewith Christ has made you free—rejoicing in hope, patient in tribulation, instant in

prayer, doing up your work with your might, that an abundant entrance we all may have into God's everlasting and peaceful Kingdom. Amen.

WALTER PRATT.

The Conference in Homer.

BRO. MARSH:—Our conference in this place was one of deep interest, and will not soon be forgotten by the friends who came together from different portions of the country. The weather, which for many days had been very forbidding, cleared away about the time for the commencement of our meeting, and the friends from Oswego, Ithica, Pitcher, Manlius, and several other places, came in, with warm hearts, richly laden with the good things of the kingdom, prepared to discharge cargo in this department of our Lord's vineyard.

The meeting commenced, progressed, and ended, in the spirit of pure and genuine christianity. The attendance was large, especially evenings, and on the Sabbath, a deep solemnity seemed to pervade the minds of the people, as they listened with marked attention to the truths presented from the word of God, bearing upon the speedy consummation of the hope we so fondly cherish. A good impression was left upon the minds of many in this community, and we trust that lasting good will be the result.

Brn. Bywater and Wendall were with us. Bro. Galusha was not present, as expected, which was some disappointment to the friends and people here. It was doubtless, however, overruled for good, as brethren who were not expected, seemed to be providentially sent among us.

The cause in this place is young. With few exceptions, the most have become interested since last spring. The labors of Brn. Bywater and Pinney were signally blest at that time; many became interested, and the number has since been increasing.

The friends have obtained the Universalist church in this place, which they have occupied since the commencement of these meetings. The congregations are usually large, and a deep interest in the subject of the advent near, has been awakened in the minds of many in this place and community. And we trust that, in the Day of the Lord Jesus, it will be seen that there are many, who have not only given an intellectual assent to the truth, but have demonstrated to the world the faith which they have cherished by the fruits they have borne.

Your brother in Christ,

L. E. BATES.

Homer, N. Y., Oct. 19th, 1848.

The Harbinger—its Course, &c.

BRO. MARSH:—I am thankful to the blessed Lord for the straight forward course the "HARBINGER" has taken for a number of months past. The glorious truths that have filled its pages have strengthened the little flock, and enabled them to grow thereby.

The "HERALD," I see, recognizes no other paper as being an advent publication, but itself. This saying, those may believe that take no other; but it will take more than a mere assertion to make the readers of the "HARBINGER" believe such a report.

Something appears in almost every HERALD, of late, about "the enemies of the office," in Boston, "both within and without" the camp; but I scarcely, if ever, see any such complaint in the HARBINGER. How is it, Bro. M.; have you made your enemies to be at peace with you, by your ways pleasing the Lord? (Prov. 16: 7,) or have you come to the conclusion, "If you suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled;" or, "who is he that will

harm you, if ye be followers of that which is good?" (1 Pet. 3: 13, 14.) The latter, you will say, and wisdom, I think, in so doing.

All things work together for good to them that love God, says the apostle, and will work for us a far more exceeding and eternal weight of glory, if rightly improved.

I do not speak of these things because I am an enemy to those brethren, but because I am a friend and would intreat them, as they are elders (1 Tim. 5: 1.), to live and let live. I have never, as yet, seen any just or good reason for the treatment of the HERALD toward the HARBINGER. It is decidedly wrong; as every candid man must see, unless there is some evil existing, under a cloak, which has not made its appearance in print, as I have discovered.

One thing more I wish to say. I do not recollect of reading in the Harbinger, any thing from the editor, like this: "Brother such a one 'fully approves of the course of the Harbinger,' &c., &c. Papers and preachers who feed the household of faith, have praise enough from the saints, and too much in many cases, for their own good; for hundreds, no doubt, have fallen, in this way. God forbid, that any, in these last moments of time, should have itching ears after praise or honor, and be found without faith, in the day of the Lord Jesus. Let every brother try and be approved of God, by a walk that is blameless, doing up the work the Lord has for him to do, with the Judgment continually before his eyes, and all will be well, Amen. God grant it.

Yours waiting,

W. PRATT.

Sturbridge, Mass., Oct., 1848.

Coming of Christ not at the destruction of Jerusalem.

It is said, by some, that Christ came spiritually at the destruction of Jerusalem, and consequently his coming cannot be expected in the future. I answer: a spiritual coming of Christ is no where taught in the Bible; it teaches no other coming than his literal, visible, personal coming. He was to come in like manner as he was seen by the disciples to go into heaven. He was not to come in the person of another, but it was the Lord himself who was to descend from heaven. All will acknowledge that Christ gave us signs of his coming, and that those signs were to be witnessed before his coming. Then if he came at the destruction of Jerusalem, those signs must have been seen *before* that time. Now permit me to inquire, if that time of *tribulation* spoken of in Matt. xxiv. 21 was not *at* and *after* Jerusalem was destroyed, or during the war in which it fell? You answer, yes. What then will you do with Matt. xxiv. 29, which says, "Immediately *after* the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven," &c.? Christ says that these signs were to take place *after* the tribulation of those days, and you acknowledge that the tribulation spoken of was at the destruction of Jerusalem, and also that the signs were to be seen *before* the coming of Christ. Now if the *tribulation* mentioned was *at* the destruction of Jerusalem (and continued years afterwards) and if the signs were *after* the tribulation, and Christ's coming *after* the signs, how can you get his coming *at* the destruction of Jerusalem? You are silent: your theory is exploded.

One or two questions more in conclusion. Did God send his angels with a great sound of a trumpet, to gather together his elect from the four winds, from one end of heaven to the other, at the destruction of Jerusalem? Were not his elect *scattered* instead of being *gathered* together? They were.—I think that every one who will examine the Bible upon this subject, will find that the coming of the Son of man is yet in the future, and not far distant.

WILLIAM SHELDON.

Miscellaneous.

PRINCIPLES OF THE BIBLE.

1. The Bible in a great variety of ways and in the clearest manner teaches the natural equality of men. We do not of course mean to assert that men are equal in intellectual capacity or physical power, or that distinctions of this kind may not render it highly proper that superior minds should be invested with authority and elevated to places of power. But we mean that the mere circumstances of birth or social position give no one man, or class of men a right to oppress another. All men are born to an equality of social rights.

On the very first page of the Bible we find the origin of the race in a single human pair. How evidently must all their descendants, partaking of the same nature, and having the same relations, belong to one great family. What nobler blood flows in the veins of one than in another. What right can one class have to claim superiority, or lord it over their brethren?

The Bible teaches that all men sustain the same relations to God. *He is the Creator* of all. "Have we not all one Father? hath not one God created us?" "The rich and the poor meet together; the Lord is the maker of them all." How beautifully is the equality of rights, founded on this relation, recognized by Job in speaking of his servant. "If I did despise the cause of my man-servant or maid-servant when they contended with me, what then shall I do when God rises up? and when he visiteth what shall I answer him? Did not he that made me in the womb make him? and did not one fashion us in the womb?" And how explicitly does Paul teach the equality of human rights to the haughty philosophers of Athens when he says that God "hath made of one blood all the nations of men for to dwell on all the face of the earth."

God is equally the Governor of all men. "He has given the same law to all. The rich and the poor, the learned and the ignorant, the ruler and the ruled are all required to govern their conduct by the same great principles of action, and are equally accountable to him. Kings are reminded that there is one above them who is King of kings and Lord of lords, and masters are told that they also have a master in heaven, neither is there respect of persons with him.

His providential care extends alike to all. He maketh his sun to rise on the evil and the good; and sendeth rain on the just and on the unjust;" on the fields of the prince and equally on the garden of the peasant. The light of heaven shines, the breezes blow, and the seasons come and return for the benefit of one as well as another. There is no law of Jehovah restricting them to any favored class.

God, too, is the Judge of all. From all the courts of earth, and the decisions of men, there is an appeal to him; and this is open to the humblest citizen, as well as to the highest. His ear, in a peculiar manner, is open to the cries of the oppressed. And when the assembled earth shall stand before his bar, no earthly distinctions, no boasted claims of superior birth, or titled greatness, will prevent the most impartial scrutiny, or avert the sword of justice from the guilty. All then will stand upon the same level.

The same essential equality of men is taught in the system of redeeming grace. In this plan the whole race without discrimination are regarded as sinners,—equally offensive to God, and deserving his wrath; and all exposed to the same condemnation. No matter what outward badges men may wear, what titles of nobility they may assume; in the sight of God, and in the light of the Bible, they are all by nature guilty rebels under sentence of death. The Redeemer, provided

by infinite mercy, is not for a privileged class of men. "God so loved the world, that he gave his only begotten son, that whosoever believeth on him, might not perish but have everlasting life."

In all his offices, Jesus is equally the Savior of the high and low. The meanest slave may look up to him as his intercessor in the court of heaven, as well as the loftiest king. The promises and invitations of the gospel are alike to all; the means of grace are provided for all; and the same privileges are bestowed upon all who believe.—They are the adopted children of God, and all sit together around their Father's table. The same healing, comforting, and witnessing Spirit dwells in us all; the same glorious immortality awaits all; the same society, the same employments, the same God, the same heaven, will be the portion, the glory, the bliss of all.—*Alliance and Visitor*.

Conferences, Campmeetings, &c

Conferences.

Conference in Bellingham, Mass., to commence Nov. 3d, and continue over the Sabbath.

Also, a conference in Kingston, Mass., to commence Nov. 10th, and continue over the Sabbath. In behalf of the brethren, J. S. WHITE.

Appointments.

It is now my purpose to be in Rochester, Lord's day, Nov. 5th, and in Milwaukee the 12th, the Lord willing. Thence, I hope to visit Indiana, if not interrupted by the sounding of the last trumpet.

On my way, I hope to be in Auburn on Wednesday evening, Nov. 1st; Seneca Falls, 2d; Canandaigua, 3d. J. B. COOK.

Providence permitting, I will preach at Springfield, Mass., on Sunday, Nov. 12th, and in Worcester, Mass., on Sunday, Nov. 19th. H. HEYES.

Business Notes.

A. Tuttle—Your paper is regularly mailed from this Office. If you do not get them, the fault lies probably, in your P. M. or clerks. We have sent again back numbers.

M. Smith—It was received and acknowledged in No. 14.

J. S. White—We hope to make arrangements before long so as to send them earlier, but cannot at present.

W. Pratt—You sent the dollar for H. Putman. Your agency fully pays for your paper.

Sister McLean—You have paid to close of this volume, we therefore continue your paper.

G. W. Burnham—H. L. Smith has mailed a letter to you at Brackett's Bridge, N. Y.

Post-Office Address.

Br. L. E. Bates—Homer, Cortland Co., N. Y.
Br. Henry Heyes—Until Nov. 18th, Worcester, Mass.

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Agent.—Randolph E. Ladd, Springfield, Mass., will act as Agent for the Harbinger, in that vicinity.

Notices.

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SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Stone's Block (fourth story), corner of Main and South St. Paul-street, at times every Sunday, and also on Tuesday and Friday evening. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

BUFFALO.—The Advent Church in Buffalo meet for worship in their Chapel on Delaware, third house from corner of Huron St. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "Second ADVENT CHAPEL," Blount's buildings, corner of State and Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowler's) where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Sentinels Brethren visiting the City are invited to meet with them.

The Advent Harbinger.

IS PUBLISHED EVERY SATURDAY IN TALMAN-BLOCK, BUFFALO-STREET, ROCHESTER.

Joseph Marsh, Editor and Proprietor.

Terms.

Per Volume (six months), if paid in Advance, \$3
If not paid in advance, \$4
Five copies, \$15
Ten copies, \$30
To Canada subscribers—invariably in advance, \$4
Free to those who are not able to pay.

All communications, orders, or remittances, should be addressed—POST-PAID—to JOSEPH MARSH, Rochester, N. Y.